

In the name of Allah: the Compassionate, the Merciful

سورة النمل

AN-NAML

Name

The Surah takes its name from the phrase *wad-in-naml* which occurs in verse 18, implying that it is a Surah in which the story of An-Naml (the Ant) has been related.

Period of Revelation

The subject matter and the style bear full resemblance with the Surahs of the middle Makkan period and this is supported by traditions as well. According to Ibn Abbas and Jabir bin Zaid, "First the Surah Ash-Shu`araa' was sent down, then the Surah An Naml and then Al-Qasas."

Theme and Topics

The Surah consists of two discourses, the first from the beginning of the Surah to the end of verse 58, and the second from verse 59 to the end of the Surah.

The theme of the first discourse is that only those people can benefit from the guidance of the Quran and become worthy of the good promises made in it, who accept the realities which this Book presents as the basic realities of the universe, and then follow up their belief with obedience and submission in their practical lives as well. But the greatest hindrance for man to follow this way is the denial of the Hereafter. For it makes him irresponsible, selfish and given to worldly life, which in turn makes it impossible for him to submit himself before God and to accept the moral restrictions on his lusts and desires. After this introduction three types of character have been presented.

The first type is characterized by Pharaoh and the chiefs of Thamud and the rebels of the people of Lot, who were all heedless of the accountability of the Hereafter and had consequently become the slaves of the world. These people did not believe even after seeing the miracles. Rather they turned against those who invited them to goodness and piety. They persisted in their evil ways which are

held in abhorrence by every sensible person. They did not heed the admonition even until a moment before they were overtaken by the scourge of Allah.

The second type of character is of the Prophet Solomon (peace be upon him), who had been blessed by God with wealth and kingdom and grandeur to an extent undreamt of by the chiefs of the disbelievers of Makkah. But, since he regarded himself as answerable before God and had the feeling that whatever he had was only due to Allah's bounty, he had adopted the attitude of obedience before Him and there was no tinge of vanity in his character.

The third type is of the queen of Sheba, who ruled over a most wealthy and well known people in the history of Arabia. She possessed all those means of life, which could cause a person to become vain and conceited. Her wealth and possessions far exceeded the wealth and possessions of the Quraish. Then she professed *shirk*, which was not only an ancestral way of life with her, but she had to follow it in order to maintain her position as a ruler. Therefore, it was much more difficult for her to give up *shirk* and adopt the way of *Tauhid* than it could be for a common *mushrik*. But when the Truth became evident to her, nothing could stop her from accepting it. Her deviation was, in fact, due to her being born and brought up in a polytheistic environment and not because of her being a slave to her lusts and desires. Her conscience was not devoid of the sense of accountability before God.

In the second discourse, at the outset, attention has been drawn to some of the most glaring and visible realities of the universe, and the disbelievers of Makkah have been asked one question after the other to the effect : "Do these realities testify to the creed of *shirk* which you are following, or to the truth of *Tauhid* to which the Qur'an invites you?" After this the real malady of the disbelievers has been pointed out, saying, "The thing which has blinded them and made them insensitive to every glaring reality is their denial of the Hereafter. This same thing has rendered every matter and affair of life non-serious for them. For, when according to them, everything has to become dust ultimately, and the whole struggle of life is purposeless and without an object before it, the truth and falsehood are equal and alike. Therefore, the question whether one's system of life is based on the right or wrong foundations, becomes meaningless for him."

But the discourse, as outlined above, is not meant to dissuade the Prophet and the Muslims from calling the obdurate and heedless people to the way of *Tauhid*; it is, in fact, intended to arouse them from their slumber. That is why in vv. 67-93 certain things have been said repeatedly in order to produce in the people a sense of the Hereafter, to warn them of the consequences of being heedless of it, and to convince them of its coining, like an eye witness of something, who convinces the other person of it, who has not seen it.

In conclusion, the real invitation of the Quran that is, the invitation to serve One Allah alone, has been presented in a concise but forceful manner, and the people warned that accepting it would be to their own advantage and rejecting it to their own disadvantage. For if they deferred their faith until they saw those Signs of God after the appearance of which they would be left with no choice but to believe and submit, they should bear in mind the fact that that would be the time of judgment and believing then would be of no avail.

طس ۚ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ﴿1﴾

(are) Verses	آيَاتُ	These	تِلْكَ	Ta-Sin	طس ۚ
clear	مُبِينٍ	And a Book	وَكِتَابٍ	(of) the Quran	الْقُرْآنِ

Translit	*Ţā-Sīn Tilka 'Āyātu Al-Qur'āni Wa Kitābin Mubīnin*
AhmedAli	طس۔ یہ آیتیں قرآن کی اور کتاب روشن کی ہیں
Jalandhry	طٰسٓ۔ یہ قرآن اور روشن کتاب کی آیتیں ہیں
YusufAli	Ta Sin. These are verses of the Qur'an— A Book that makes (things) clear;
M.Khan	Tâ¬Sîn. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Qur'ân, and (it is) a Book (that makes things) clear;
Pickthal	Ta. Sin. These are revelations of the Qur'an and a Scripture that maketh plain;
Shakir	Ta Sin! These are the verses of the Quran and the Book that makes (things) clear

هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿2﴾

For the believers	لِلْمُؤْمِنِينَ	And glad tidings	وَبُشْرَىٰ	A guide	هُدًى

Translit	*Hudáan Wa Bushrá Lilmu'uminīna*
AhmedAli	ایمان داروں کے لیے ہدایت اور خوشخبری ہے
Jalandhry	مومنوں کے لئے ہدایت اور بشارت
YusufAli	A Guide; and Glad Tidings for the Believers—
M.Khan	A guide (to the Right Path); and glad tidings for the believers [who believe in the Oneness of Allâh (i.e. Islâmic Monotheism)].
Pickthal	A guidance and good tidings for believers
Shakir	A guidance and good news for the believers,

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿3﴾

The prayer	الصَّلَاةَ	Perform	يُقِيمُونَ	Those who	الَّذِينَ
And they	وَهُمْ	The zakat	الزَّكَاةَ	And give	وَيُؤْتُونَ
Believe with certainty	يُوقِنُونَ	They	هُمْ	In the Hereafter	بِالْآخِرَةِ

Translit	*Al-Ladhīna Yuqīmūna Aş-Şalāata Wa Yu'utūna Az-Zakāata Wa Hum Bil-'Ākhirati HumYūqinūna*
AhmedAli	جو نماز ادا کرتے ہیں اور زکوٰۃ دیتے ہیں اور وہ آخرت پر یقین رکھتے ہیں
Jalandhry	وہ جو نماز پڑھتے اور زکوٰۃ دیتے اور آخرت کا یقین رکھتے ہیں
YusufAli	Those who establish regular prayers and give in regular charity, and also have (full) assurance of the Hereafter.

M.Khan	Those who perform As¬Salât (Iqâmat¬as¬Salât) and give Zakât and they believe with certainty in the Hereafter (resurrection, recompense of their good and bad deeds, Paradise and Hell).
Pickthal	Who establish worship and pay the poor-due and are sure of the Hereafter.
Shakir	Who keep up prayer and pay the poor-rate, and of the hereafter, they are sure.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ ﴿4﴾

Not	لَا	Those who	الَّذِينَ	Verily	إِنَّ
We have made fair-seeming	زَيَّنَّا	In Hereafter	بِالْآخِرَةِ	Believe	يُؤْمِنُونَ
So that they	فَهُمْ	Their deeds	أَعْمَالَهُمْ	To them	لَهُمْ
				Wander about blindly	يَعْمَهُونَ

Translit	*'Inna Al-Ladhīna Lā Yu'uminūna Bil-'Ākhirati Zayyannā Lahum 'A`mālahum FahumYa`mahūna*
AhmedAli	البتہ جو لوگ آخرت پر ایمان نہیں رکھتے ہم نے ان کے اعمال ان کے لیے اچھے کر دکھائے ہیں پس وہ سرگرداں پھرتے ہیں
Jalandhry	جو لوگ آخرت پر ایمان نہیں رکھتے ہیں ہم نے ان کے اعمال ان کے لئے آراستہ کر دیئے ہیں تو وہ سرگرداں ہو رہے ہیں
YusufAli	As to those who believe not in the Hereafter, We have made their deeds pleasing in their eyes; and so they wander about in distraction.
M.Khan	Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so that they wander about blindly
Pickthal	Lo! as for those who believe not in the Hereafter, We have made their works fairseeming unto them so that they are all astray.
Shakir	As to those who do not believe in the hereafter, We have surely made their deeds fair-seeming to them, but they blindly wander on.

أُولَٰئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ ﴿5﴾

For them (will be)	لَهُمْ	Who	الَّذِينَ	(they are) those	أُولَٰئِكَ
And they	وَهُمْ	The torment	الْعَذَابِ	Evil	سُوءُ
(they)	هُمُ	TheHereafter	الْآخِرَةِ	In	فِي
				(will be) the greatest losers	الْأَخْسَرُونَ

Translit	*'Ūlā'ika Al-Ladhīna Lahum Sū'u Al-`Adhābi Wa Hum Fī Al-'Ākhirati Humu Al-'Akhsarūna*
AhmedAli	وہی ہیں جنہیں برا عذاب ہونا ہے اور وہ آخرت میں بڑے ہی خسارہ میں ہوں گے
Jalandhry	یہی لوگ ہیں جن کے لئے بڑا عذاب ہے اور وہ آخرت میں بھی وہ بہت نقصان اٹھانے والے ہیں
YusufAli	Such are they for whom a grievous Penalty is (waiting): and in the Hereafter theirs will be the greatest loss.
M.Khan	They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers.
Pickthal	Those are they for whom is the worst of punishment, and in the Hereafter they will be the greatest losers.
Shakir	These are they who shall have an evil punishment, and in the hereafter they shall be the greatest losers.

وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ﴿6﴾

The Quran	الْقُرْآنَ	Are being taught	لَتُلَقَّى	And verily you	وَإِنَّكَ
All-Knowing	عَلِيمٍ	All-Wise	حَكِيمٍ	From	مِنْ لَدُنْ

Translit	*Wa 'Innaka Latulaqqá Al-Qur'āna Min Ladun Ĥakīmin `Alīmin*
AhmedAli	اور تجھے بڑے حکمت والے علم والے کی طرف سے قرآن دیاجارہا ہے
Jalandhry	اور تم کو قرآن (خدائے) حکیم وعلیم کی طرف سے عطا کیا جاتا ہے
YusufAli	As to thee, the Qur'an is bestowed upon thee from the presence of One Who is Wise and All-Knowing.
M.Khan	And verily, you (O Muhammad SAW) are being taught the Qur'ân from the One, All-Wise, All-Knowing.
Pickthal	Lo! as for thee (Muhammad), thou verily receivest the Qur'an from the presence of One Wise, Aware.
Shakir	And most surely you are made to receive the Quran from the Wise, the Knowing Allah.

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ ﴿7﴾

Moses	مُوسَىٰ	Said	قَالَ	(remember) when	إِذْ
Have seen	آنَسْتُ	Verily I	إِنِّي	To his household	لِأَهْلِهِ
From it	مِنْهَا	I will bring you	سَآتِيكُمْ	A fire	نَارًا
I will bring you	آتِيكُمْ	Or	أَوْ	Some information	بِخَبَرٍ
That you	لَعَلَّكُمْ	Burning	قَبَسٍ	A brand	بِشِهَابٍ
				May warm youselves	تَصْطَلُونَ

Translit	*'Idh Qāla Mūsá Li'hlihi 'Innī 'Ānastu Nārāan Sa'ātīkum Minhā Bikhabarin 'Aw 'ĀtīkumBishihābin Qabasin La`allakum Taşţalūna*
AhmedAli	جب موسیٰ نے اپنے گھر والوں سے کہا کہ میں نے آگ دیکھی ہے میں ابھی وہاں سے تمہارے پاس کوئی خبر لاتا ہوں یا کوئی انگارا سلگا کر لاتا ہوں تاکہ تم سینکو
Jalandhry	جب موسیٰ نے اپنے گھر والوں سے کہا کہ میں نے آگ دیکھی ہے، میں وہاں سے (رستے) کا پتہ لاتا ہوں یا سلگتا ہوا انگارہ تمہارے پاس لاتا ہوں تاکہ تم تاپو
YusufAli	Behold! Moses said to his family: "I perceive a fire; soon will I bring you from there some information or I will bring you a burning brand to light our fuel, that ye may warm yourselves."
M.Khan	(Remember) when Mûsa (Moses) said to his household: "Verily! I have seen a fire, I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves."
Pickthal	(Remember) when Moses said unto his household: Lo! I spy afar off a fire; I will bring you tidings thence, or bring to you a borrowed flame that ye may warm yourselves.
Shakir	When Musa said to his family: Surely I see fire; I will bring to you from it some news, or I will bring to you therefrom a burning firebrand so that you may warm yourselves.

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ﴿8﴾

He was called	نُودِيَ	He came to it	جَاءَهَا	But when	فَلَمَّا
Whoever	مَنْ	Blessed is	بُورِكَ	That	أَنْ
And whoever	وَمَنْ	The fire	النَّارِ	(is) in	فِي
Allah	اللَّهِ	And glorified is	وَسُبْحَانَ	(is) round about it	حَوْلَهَا
		(of) the worlds	الْعَالَمِينَ	Lord	رَبِّ

Translit	*Falammā Jā'ahā Nūdiya 'An Būrika Man Fī An-Nāri Wa Man Ĥawlahā Wa Subĥāna Allāhi Rabbi Al-`Ālamīna*
AhmedAli	پھر جب موسیٰ وہاں آئے تو آواز آئی کہ جو آگ میں اور اس کے پاس ہے وہ بابرکت ہے اور اللہ پاک ہے جو تمام جہان کا رب ہے
Jalandhry	جب موسیٰ اس کے پاس آئے تو ندا آئی کہ وہ جو آگ میں (تجلی دکھاتا) ہے بابرکت ہے۔ اور جو آگ کے اردگرد ہیں اور خدا جو تمام عالم کا پروردگار ہے پاک ہے
YusufAli	But when he came to the (Fire), a voice was heard: "Blessed are those in the Fire and those around: and Glory to Allah, the Lord of the Worlds!
M.Khan	But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And glorified is Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).
Pickthal	But when he reached it, he was called, saying: Blessed is Whosoever is in the fire and Whosoever is round about it! And glorified be Allah, the Lord of the Worlds!
Shakir	So when he came to it a voice was uttered saying: Blessed is Whoever is in the fire and whatever is about it; and glory be to Allah, the Lord of the worlds;

يَا مُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿9﴾

(it is) I	أَنَا	Verily	إِنَّهُ	O Moses	يَا مُوسَىٰ
The All-Wise	الْحَكِيمُ	The All-Mighty	الْعَزِيزُ	Allah	اللَّهُ

Translit	*Yā Mūsá 'Innahu 'Anā Allāhu Al-`Azīzu Al-Ĥakīmu*
AhmedAli	اے موسیٰ وہ میں اللہ ہوں زبردست حکمت والا
Jalandhry	اے موسیٰ میں ہی خدائے غالب ودانا ہوں
YusufAli	"O Moses! verily I am Allah the Exalted in Might the Wise!...
M.Khan	"O Mûsa (Moses)! Verily! It is I, Allâh, the All-Mighty, the All-Wise.
Pickthal	O Moses! Lo! it is I, Allah, the Mighty, the Wise.
Shakir	O Musa! surely I am Allah, the Mighty, the Wise;

وَأَلْقِ عَصَاكَ ۚ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَا مُوسَىٰ لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ ﴿10﴾

But when	فَلَمَّا	Your stick	عَصَاكَ ۚ	And throw down	وَأَلْقِ
As if it	كَأَنَّهَا	Moving	تَهْتَزُّ	He saw it	رَآهَا
In flight	مُدْبِرًا	He turned	وَلَّىٰ	(were) a snake	جَانٌّ
O Moses	يَا مُوسَىٰ	Look back	يُعَقِّبْ ۚ	And did not	وَلَمْ
Verily I	إِنِّي	Fear	تَخَفْ	Not	لَا
Infront of Me	لَدَيَّ	Fear	يَخَافُ	Not	لَا
				The Messengers	الْمُرْسَلُونَ

Translit	*Wa 'Alqi `Aşāka Falammā Ra'āhā Tahtazzu Ka'annahā Jānnun Wallá Mudbirāan Wa LamYu`aqqib Yā Mūsá Lā Takhaf 'Innī Lā Yakhāfu Ladayya Al-Mursalūna*
AhmedAli	اور اپنی لاٹھی ڈال دے پھر جب اسے دیکھا کہ وہ سانپ کی طرح چل رہی ہے تو پیٹھ پھیر کر بھاگا اور پیچھے مڑ کر نہ دیکھا اے موسیٰ ڈرو مت کیونکہ میرے حضور میں رسول ڈرا نہیں کرتے
Jalandhry	اور اپنی لاٹھی ڈال دو۔ جب اُسے دیکھا تو (اس طرح) ہل رہی تھی گویا سانپ ہے تو پیٹھ پھیر کر بھاگے اور پیچھے مڑ کر نہ دیکھا (حکم ہوا کہ) موسیٰ ڈرو مت۔ ہمارے پاس پیغمبر ڈرا نہیں کرتے
YusufAli	"Now do thou throw thy rod!" But when he saw it moving (of its own accord) as if it had been a snake, He turned back in retreat and retraced not his steps: "O Moses" (it was said) "Fear not: truly in My presence, those called as messengers have no fear—
M.Khan	"And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said): "O Mûsa (Moses)! Fear not, verily! the Messengers fear not in front of Me.
Pickthal	And throw down thy staff! But when he saw it writhing as it were a demon, he turned to flee headlong; (but it was said unto him): O Moses! Fear not! the emissaries fear not in My presence,
Shakir	And cast down your staff. So when he saw it in motion as if it were a serpent, he turned back retreating and did not return: O Musa! fear not; surely the messengers shall not fear in My presence;

إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَّحِيمٌ ﴿11﴾

Has done wrong	ظَلَمَ	Him who	مَنْ	Except	إِلَّا
(for) good	حُسْنًا	He has changed	بَدَّلَ	Then	ثُمَّ
Then surely I	فَإِنِّي	Evil	سُوءٍ	After	بَعْدَ
		Most - Merciful	رَحِيمٌ	(am) Oft-Forgiving	غَفُورٌ

Translit	*'Illā Man Žalama Thumma Baddala Ĥusnāan Ba`da Sū'in Fa'innī Ghafūrun Raĥīmun*
AhmedAli	مگر جس نے ظلم کیا پھر برائی کے بعد اسے نیکی سے بدل دیا ہو تو میں بخشنے والا مہربان ہوں
Jalandhry	ہاں جس نے ظلم کیا پھر برائی کے بعد اسے نیکی سے بدل دیا تو میں بخشنے والا مہربان ہوں
YusufAli	"But if any have done wrong and have thereafter substituted good to take the place of evil, truly I am Oft-Forgiving, Most Merciful.
M.Khan	"Except him who has done wrong and afterwards has changed evil for good, then surely, I am Oft-Forgiving,

	Most Merciful.
Pickthal	Save him who hath done wrong and afterward hath changed evil for good. And lo! I am Forgiving, Merciful.
Shakir	Neither he who has been unjust, then he does good instead after evil, for surely I am the Forgiving, the Merciful:

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ۖ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿12﴾

Into	فِي	Your hand	يَدَكَ	And put	وَأَدْخِلْ
White	بَيْضَاءَ	It will come forth	تَخْرُجْ	Your bosom	جَيْبِكَ
(there are) in/among	فِي	Hurt	سُوءٍ ۖ	Without	مِنْ غَيْرِ
To	إِلَىٰ	Signs	آيَاتٍ	Nine	تِسْعِ
Verily they	إِنَّهُمْ	And his people	وَقَوْمِهِ ۚ	Pharaoh	فِرْعَوْنَ
Impious	فَاسِقِينَ	A people	قَوْمًا	Are	كَانُوا

Translit	*Wa 'Adkhil Yadaka Fī Jaybika Takhruj Bayḍā'a Min Ghayri Sū'in Fī Tis`i 'Āyātin 'Ilá Fir`awna Wa Qawmihi 'Innahum Kānū Qawmāan Fāsiqīna*
AhmedAli	اور اپنا ہاتھ اپنے گریبان میں ڈال دے وہ سفید بے عیب نکلے گا یہ دونوں ملا کر نونشانیاں فرعون اور اس کی قوم کی طرف لے کر جا کیونکہ وہ بدکار لوگ ہیں
Jalandhry	اور اپنا ہاتھ اپنے گریبان میں ڈالو سفید نکلے گا۔ (ان دو معجزوں کے ساتھ جو) نو معجزوں میں (داخل ہیں) فرعون اور اس کی قوم کے پاس جاؤ کہ وہ بے حکم لوگ ہیں
YusufAli	"Now put thy hand into thy bosom, and it will come forth white without stain (or harm): (these are) among the nine Signs (thou wilt take) to Pharaoh and his people: for they are a people rebellious in transgression.
M.Khan	"And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people, verily they are a people who are the Fâsiqûn (rebellious, disobedient to Allâh).
Pickthal	And put thy hand into the bosom of thy robe, it will come forth white but unhurt. (This will be one) among nine tokens unto Pharaoh and his people Lo! they were ever evil-living folk.
Shakir	And enter your hand into the opening of your bosom, it shall come forth white without evil; among nine signs to Firon and his people, surely they are a transgressing people.

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَٰذَا سِحْرٌ مُبِينٌ ﴿13﴾

Our Verses	آيَاتُنَا	Came to them	جَاءَتْهُمْ	But when	فَلَمَّا
This	هَٰذَا	They said	قَالُوا	Clear to see	مُبْصِرَةً
		Manifest	مُبِينٌ	(is) a magic	سِحْرٌ

Translit	*Falammā Jā'at/hum 'Āyātunā Mubşiratan Qālū Hādhā Sihŕun Mubīnun*
AhmedAli	پھر جب ان کے پاس آنکھیں کھولنے والی ہماری نشانیاں آئیں تو کہنے لگے یہ تو صاف جادو ہے

Jalandhry	جب ان کے پاس ہماری روشن نشانیاں پہنچیں، کہنے لگے یہ صریح جادو ہے
YusufAli	But when our Signs came to them, that should have opened their eyes, they said: "This is sorcery manifest!"
M.Khan	But when Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) came to them, clear to see, they said: "This is a manifest magic."
Pickthal	But when Our tokens came unto them, plain to see, they said: This is mere magic,
Shakir	So when Our clear signs came to them, they said: This is clear enchantment.

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿14﴾

Though convinced them	وَاسْتَيْقَنَتْهَا	Them	بِهَا	And they rejected	وَجَحَدُوا
And arrogantly	وَعُلُوًّا ۚ	Wrongfully	ظُلْمًا	Their ownselves	أَنْفُسُهُمْ
Was	كَانَ	How	كَيْفَ	So see	فَانْظُرْ
		(of) thet evil-doers	الْمُفْسِدِينَ	End	عَاقِبَةُ

Translit	*Wa Jaĥadū Bihā Wa Astayqanat/hā 'Anfusuhum Žulmāan Wa `Ulūwāan Fānžur Kayfa Kāna `Āqibatu Al-Mufsidīna*
AhmedAli	اور انہوں نے انکا ظلم اور تکبر سے انکار کر دیا حالانکہ ان کے دل یقین کر چکے تھے پھر دیکھ مفسدوں کا انجام کیسا ہوا
Jalandhry	اور بے انصافی اور غرور سے ان سے انکار کیا لیکن ان کے دل ان کو مان چکے تھے ۔ سو دیکھ لو فساد کرنے والوں کا انجام کیسا ہوا
YusufAli	And they rejected those Signs in iniquity and arrogance, though their souls were convinced thereof: so see what was the end of those who acted corruptly!
M.Khan	And they belied them (those Ayât) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. those (Ayât) are from Allâh, and Mûsa (Moses) is the Messenger of Allâh in truth, but they disliked to obey Mûsa (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the Mufsidûn (disbelievers, disobedient to Allâh, evil-doers, liars.).
Pickthal	And they denied them, though their souls acknowledged them, for spite and arrogance. Then see the nature of the consequence for the wrong-doers!
Shakir	And they denied them unjustly and proudly while their soul had been convinced of them; consider, then how was the end of the mischief-makers.

وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا ۖ وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿15﴾

David	دَاوُودَ	We gave	آتَيْنَا	And indeed	وَلَقَدْ
And they said	وَقَالَا	Knowledge	عِلْمًا ۖ	And Solomon	وَسُلَيْمَانَ
Who	الَّذِي	(are) to Allah	لِلَّهِ	All the praises	الْحَمْدُ
Many	كَثِيرٍ	Above	عَلَىٰ	Has spreferred us	فَضَّلَنَا
believing	الْمُؤْمِنِينَ	His slaves	عِبَادِهِ	Of	مِنْ

Translit	*Wa Laqad 'Ātaynā Dāwūda Wa Sulaymāna `Ilmāan Wa Qālā Al-Ĥamdu Lillāhi Al-Ladhī Fađđalanā `Alá Kathīrin Min `Ibādihi Al-Mu'uminīna*
AhmedAli	اور ہم نے داؤد اور سلیمان کو علم دیا اور کہنے لگے اللہ کا شکر ہے جس نے ہمیں بہت سے ایمان دار بندوں پر فضیلت دی
Jalandhry	اور ہم نے داؤد اور سلیمان کو علم بخشا اور انہوں نے کہا کہ خدا کا شکر ہے جس نے ہمیں بہت سے مومن بندوں پر فضلیت دی
YusufAli	We gave (in the past) knowledge to David and Solomon: and they both said: "Praise be to Allah, Who has favoured us above many of His servants who believe!"
M.Khan	And indeed We gave knowledge to Dawûd (David) and Sulaimân (Solomon), and they both said: "All the praises and thanks are to Allâh, Who has preferred us above many of His believing slaves!"
Pickthal	And We verily gave knowledge unto David and Solomon, and they said: Praise be to Allah, Who hath preferred us above many of His believing slaves!
Shakir	And certainly We gave knowledge to Dawood and Sulaiman, and they both said: Praise be to Allah, Who has made us to excel many of His believing servants.

وَوَرِثَ سُلَيْمَانُ دَاوُودَ ۖ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ ۖ إِنَّ هَٰذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴿16﴾

David	دَاوُودَ ۖ	Solomon	سُلَيْمَانُ	And inherited	وَوَرِثَ
Mankind	النَّاسُ	O	يَا أَيُّهَا	And he said	وَقَالَ
(of) birds	الطَّيْرِ	The language	مَنْطِقَ	We have been taught	عُلِّمْنَا
Every	كُلِّ	From	مِنْ	And on us has been bestowed	وَأُوتِينَا
This	هَٰذَا	Verily	إِنَّ	Thing	شَيْءٍ ۖ
evident	الْمُبِينُ	Is grace	الْفَضْلُ	Indeed (it)	لَهُوَ

Translit	*Wa Waritha Sulaymānu Dāwūda Wa Qāla Yā 'Ayyuhā An-Nāsu `Ullimnā Manţiqa Aţ-Ţayri Wa 'Ūtīnā Min Kulli Shay'in 'Inna Hādhā Lahuwa Al-Fađlu Al-Mubīnu*
AhmedAli	اور سلیمان داؤد کا وارث ہوا اور کہا اے لوگو ہمیں پرندوں کی بولی سکھائی گئی ہے اور ہمیں ہر قسم کے ساز و سامان دیے گئے ہیں بے شک یہ صریح فضیلت ہے
Jalandhry	اور سلیمان اور داؤد کے قائم مقام ہوئے۔ اور کہنے لگے کہ لوگو! ہمیں (خدا کی طرف سے) جانوروں کی بولی سکھائی گئی ہے اور ہر چیز عنایت فرمائی گئی ہے۔ بے شک یہ (اُس کا) صریح فضل ہے
YusufAli	And Solomon was David's heir. He said: "O ye people! we have been taught the speech of Birds, and on us has been bestowed (a little) of all things: this is indeed Grace manifest (from Allah)."
M.Khan	And Sulaimân (Solomon) inherited (the knowledge of) Dawûd (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allâh)."
Pickthal	And Solomon was David's heir. And he said: O mankind! Lo! we have been taught the language of birds, and have been given (abundance) of all things. This surely is evident favour.
Shakir	And Sulaiman was Dawood's heir, and he said: O men! we have been taught the language of birds, and we have been given all things; most surely this is manifest grace.

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿17﴾

His hosts	جُنُودُهُ	Before Solomon	لِسُلَيْمَانَ	And (there) were gathered	وَحُشِرَ
And men	وَالْإِنْسِ	Jinn	الْجِنِّ	Of	مِنَ
Were set in battle order	يُوزَعُونَ	And they	فَهُمْ	And birds	وَالطَّيْرِ

Translit	*Wa Ĥushira Lisulaymāna Junūduhu Mina Al-Jinni Wa Al-'Insi Wa Aţ-Ţayri Fahum Yūza`ūna*
AhmedAli	اور سلیمان کے پاس اس کے لشکر جن اور انسان اور پرندے جمع کیے جاتے پھر انکی جماعتیں بنائی جاتیں
Jalandhry	اور سلیمان کے لئے جنوں اور انسانوں اور پرندوں کے لشکر جمع کئے گئے اور قسم وار کئے جاتے تھے
YusufAli	And before Solomon were marshalled his hosts— of Jinns and men and birds, and they were all kept in order and ranks.
M.Khan	And there were gathered before Sulaimân (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward).
Pickthal	And there were gathered together unto Solomon his armies of the jinn and humankind, and of the birds, and they were set in battle order;
Shakir	And his hosts of the jinn and the men and the birds were gathered to him, and they were formed into groups.

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿18﴾

They came	أَتَوْا	When	إِذَا	Till	حَتَّىٰ
(of) the ants	النَّمْلِ	Valley	وَادِ	To	عَلَىٰ
O	يَا أَيُّهَا	One ant	نَمْلَةٌ	Said	قَالَتْ
Your dwellings	مَسَاكِنَكُمْ	Enter	ادْخُلُوا	Ants	النَّمْلُ
Solomon	سُلَيْمَانُ	Should crush you	يَحْطِمَنَّكُمْ	Lest	لَا
Not	لَا	While they	وَهُمْ	And his hosts	وَجُنُودُهُ
				percieve	يَشْعُرُونَ

Translit	*Ĥattá 'Idhā 'Ataw `Alá Wādī An-Namli Qālat Namlatun Yā 'Ayyuhā An-Namlu Adkhulū Masākinakum Lā Yaĥţimannakum Sulaymānu Wa Junūduhu Wa Hum Lā Yash`urūna*
AhmedAli	یہاں تک کہ جب چیونٹیوں کے میدان پر پہنچے ایک چیونٹی نے کہا اے چیونٹیو اپنے گھروں میں گھس جاؤ تمہیں سلیمان اور اس کی فوجیں نہ پیس ڈالیں اور انہیں خبر بھی نہ ہو
Jalandhry	یہاں تک کہ جب چیونٹیوں کے میدان میں پہنچے تو ایک چیونٹی نے کہا کہ چیونٹیوں اپنے اپنے بلوں میں داخل ہو جاؤ ایسا نہ ہو کہ سلیمان اور اس کے لشکر تم کو کچل ڈالیں اور ان کو خبر بھی نہ ہو
YusufAli	At length, when they came to a (lowly) valley of ants, one of the ants said: "O ye ants get into your habitations,

	lest Solomon and his hosts crush you (under foot) without knowing it."
M.Khan	Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaimân (Solomon) and his hosts should crush you, while they perceive not."
Pickthal	Till, when they reached the Valley of the Ants, an ant exclaimed: O ants! Enter your dwellings lest Solomon and his armies crush you, unperceiving.
Shakir	Until when they came to the valley of the Naml, a Namlite said: O Naml! enter your houses, (that) Sulaiman and his hosts may not crush you while they do not know.

فَتَبَسَّمَ ضَاحِكًا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿19﴾

At	مِنْ	Laughing	ضَاحِكًا	So he smiled	فَتَبَسَّمَ
My Lord	رَبِّ	And said	وَقَالَ	Her speech	قَوْلِهَا
I may thank (you)	أَشْكُرَ	That	أَنْ	Bestow upon me power	أَوْزِعْنِي
You have bestowed	أَنْعَمْتَ	Which	الَّتِي	(for) Your Favours	نِعْمَتَكَ
My parents	وَالِدَيَّ	And on	وَعَلَىٰ	On me	عَلَيَّ
Righteous deeds	صَالِحًا	I may do	أَعْمَلَ	And that	وَأَنْ
By Your Mercy	بِرَحْمَتِكَ	And admit me	وَأَدْخِلْنِي	You will be pleased with	تَرْضَاهُ
Righteous	الصَّالِحِينَ	Your slaves	عِبَادِكَ	Among	فِي

Translit	*Fatabassama Đāĥikāan Min Qawlihā Wa Qāla Rabbi 'Awzi`nī 'An 'Ashkura Ni`mataka Allatī'An`amta `Alayya Wa `Alá Wa A-Dayya Wa 'An 'A`mala Şāliĥāan Tarđāhu Wa 'Adkhilnī Biraĥmatika Fī `Ibādika Aş-Şāliĥīna*
AhmedAli	پھر اس کی بات سے مسکرا کر ہنس پڑا اور کہا اے میرے رب مجھے توفیق دے کہ میں تیرے احسان کا شکر کروں جو تو نے مجھ پر اور میرے ماں باپ پر کیا اور یہ کہ میں نیک کام کروں جو تو پسند کرے اور مجھے اپنی رحمت سے اپنے نیک بندوں میں شامل کر لے
Jalandhry	تو وہ اس کی بات سن کر ہنس پڑے اور کہنے لگے کہ اے پروردگار! مجھے توفیق عطا فرما کہ جو احسان تو نے مجھ پر اور میرے ماں باپ پر کئے ہیں ان کا شکر کروں اور ایسے نیک کام کروں کہ تو ان سے خوش ہو جائے اور مجھے اپنی رحمت سے اپنے نیک بندوں میں داخل فرما
YusufAli	So he smiled, amused at her speech; and he said: "O my Lord! so order me that I may be grateful for Thy favours which Thou hast bestowed on me and on my parents and that I may work the righteousness that will please Thee: and admit me by Thy Grace, to the ranks of Thy righteous Servants."
M.Khan	So he [Sulaimân (Solomon)] smiled, amused at her speech[1] and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."
Pickthal	And (Solomon) smiled, laughing at her speech, and said: My Lord, arouse me to be thankful for Thy favour wherewith Thou hast favoured me and my parents, and to do good that shall be pleasing unto Thee, and include me in (the number of) Thy righteous slaves.
Shakir	So he smiled, wondering at her word, and said: My Lord! grant me that I should be grateful for Thy favor which Thou hast bestowed on me and on my parents, and that I should do good such as Thou art pleased with, and make me enter, by Thy mercy, into Thy servants, the good ones.

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿20﴾

And said	فَقَالَ	The birds	الطَّيْرَ	And he inspected	وَتَفَقَّدَ
I see	أَرَى	Not	لَا	What is the matter	مَا لِيَ
He is	كَانَ	Or	أَمْ	The hoopoe	الْهُدْهُدَ
		The absentees	الْغَائِبِينَ	Among	مِنَ

Translit	*Wa Tafaqqada Aṭ-Ṭayra Faqāla Mā Lī Lā 'Arā Al-Hud/huda 'Am Kāna Mina Al-Ghā'ibīna*
AhmedAli	اور پرندوں کی حاضری لی تو کہا کیا بات ہے جو میں ہدہد کو نہیں دیکھتا کیا وہ غیر حاضر ہے
Jalandhry	انہوں نے جانوروں کا جائزہ لیا تو کہنے لگے کیا سبب ہے کہ ہدہد نظر نہیں آتا۔ کیا کہیں غائب ہوگیا ہے؟
YusufAli	And he took a muster of the Birds; and he said: "Why is it I see not the Hoopoe? Or is he among the absentees?
M.Khan	He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?
Pickthal	And he sought among the birds and said: How is it that I see not the hoopoe, or is he among the absent?
Shakir	And he reviewed the birds, then said: How is it I see not the hoopoe or is it that he is of the absentees?

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِّي بِسُلْطَانٍ مُبِينٍ ﴿21﴾

Severe	شَدِيدًا	(with) punishment	عَذَابًا	I will surely punish him	لَأُعَذِّبَنَّهُ
Unless	أَوْ	Slaughter him	لَأَذْبَحَنَّهُ	Or	أَوْ
Clear	مُبِينٍ	A reason	بِسُلْطَانٍ	He brings me	لَيَأْتِيَنِّي

Translit	*La'u`adhdhibannahu `Adhābāan Shadīdāan 'Aw La'adhbaẖannahu 'Aw Laya'tiyanī BisulṯāninMubīnin*
AhmedAli	میں اسے سخت سزا دوں گا یا اسے ذبح کر دوں گا یا وہ میرے پاس کوئی صاف دلیل بیان کرے
Jalandhry	میں اسے سخت سزا دوں گا یا ذبح کر ڈالوں گا یا میرے سامنے (اپنی بے قصوری کی) دلیل صریح پیش کرے
YusufAli	"I will certainly punish him with a severe Penalty, or execute him, unless he bring me a clear reason (for absence)."
M.Khan	"I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason."
Pickthal	I verily will punish him with hard punishment or I verily will slay him, or he verily shall bring me a plain excuse.
Shakir	I will most certainly punish him with a severe punishment, or kill him, or he shall bring to me a clear plea.

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَإٍ يَقِينٍ ﴿22﴾

Long	بَعِيدٍ	Not	غَيْرَ	But he stayed	فَمَكَثَ
That which	بِمَا	I have grasped	أَحَطْتُ	He said	فَقَالَ
It	بِهِ	You have grasped	تُحِطْ	Not	لَمْ

Sheba	سَبَإٍ	From	مِنْ	And I have come to you	وَجِئْتُكَ
		ture	يَقِينٍ	With news	بِنَبَإٍ

Translit	*Famakatha Ghayra Ba`īdin Faqāla 'Aĥaṭtu Bimā Lam Tuĥiṭ Bihi Wa Ji'tuka Min Saba'iinBinaba'iin Yaqīnin*
AhmedAli	پھر تھوڑی دیر کے بعد ہدہد حاضر ہوا اور کہا کہ میں حضور کے پاس وہ خبر لایا ہوں جو حضور کو معلوم نہیں اور سبا سے آپ کے پاس ایک یقینی خبر لایا ہوں
Jalandhry	ابھی تھوڑی ہی دیر ہوئی تھی کہ ہدہد آموجود ہوا اور کہنے لگا کہ مجھے ایک ایسی چیز معلوم ہوئی ہے جس کی آپ کو خبر نہیں اور میں آپ کے پاس (شہر) سبا سے ایک سچی خبر لے کر آیا ہوں
YusufAli	But the Hoopoe tarried not far: he (came up and) said: I have compassed (territory) which thou hast not compassed, and I have come to thee from Saba with tidings true.
M.Khan	But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news.
Pickthal	But he was not long in coming, and he said: I have found out (a thing) that thou apprehendest not, and I come unto thee from Sheba with sure tidings.
Shakir	And he tarried not long, then said: I comprehend that which you do not comprehend and I have brought to you a sure information from Sheba.

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿23﴾

A woman	امْرَأَةً	Found	وَجَدْتُ	Verily I	إِنِّي
From	مِنْ	And she has been given	وَأُوتِيَتْ	Ruling over them	تَمْلِكُهُمْ
And for her	وَلَهَا	Thing	شَيْءٍ	Every	كُلِّ
		Great	عَظِيمٌ	(is) a throne	عَرْشٌ

Translit	*'Innī Wa Jadttu Amra'atan Tamlikuhum Wa 'Ūtiyat Min Kulli Shay'in Wa Lahā `Arshun `Aẓīmun*
AhmedAli	میں نے ایک عورت کو پایا جو ان پر بادشاہی کرتی ہے اور اسے ہر چیز دی گئی ہے اور اس کا بڑا تخت ہے
Jalandhry	میں نے ایک عورت دیکھی کہ ان لوگوں پر بادشاہت کرتی ہے اور ہر چیز اسے میسر ہے اور اس کا ایک بڑا تخت ہے
YusufAli	"I found (there) a woman ruling over them and provided with every requisite; and she has a magnificent throne.
M.Khan	"I found a woman ruling over them", she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.
Pickthal	Lo! I found a woman ruling over them, and she hath been given (abundance) of all things, and hers is a mighty throne.
Shakir	Surely I found a woman ruling over them, and she has been given abundance and she has a mighty throne:

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿24﴾

Prostrating themselves	يَسْجُدُونَ	And her people	وَقَوْمَهَا	I found her	وَجَدْتُهَا

Allah	اللَّهِ	Instead of	مِنْ دُونِ	Before the sun	لِلشَّمْسِ
Satan	الشَّيْطَانُ	To them	لَهُمُ	And has made fair-seeming	وَزَيَّنَ
From	عَنِ	And has barred them	فَصَدَّهُمْ	Their deeds	أَعْمَالَهُمْ
Not	لَا	So they	فَهُمْ	(Allah's) Way	السَّبِيلِ
				Are guided	يَهْتَدُونَ

Translit	*Wa Jadtuhā Wa Qawmahā Yasjudūna Lilshshamsi Min Dūni Allāhi Wa Zayyana LahumuAsh-Shayṭānu 'A`mālahum Faşaddahum `Ani As-Sabīli Fahum Lā Yahtadūna*
AhmedAli	میں نے پایا کہ وہ اور اس کی قوم اللہ کے سوا سورج کو سجدہ کرتے ہیں اور شیطان نے ان کے اعمال کو انہیں آراستہ کر دکھایا ہے اور انہیں راستہ سے روک دیا ہے سو وہ راہ پر نہیں چلتے
Jalandhry	میں نے دیکھا کہ وہ اور اس کی قوم خدا کو چھوڑ کر آفتاب کو سجدہ کرتے ہیں اور شیطان نے ان کے اعمال انہیں آراستہ کر دکھائے ہیں اور ان کو رستے سے روک رکھا ہے پس وہ رستے پر نہیں آئے
YusufAli	"I found her and her people worshipping the sun besides Allah: Satan has made their deeds seem pleasing in their eyes, and has kept them away from the Path— so they receive no guidance—
M.Khan	"I found her and her people worshipping the sun instead of Allâh, and Shaitân (Satan) has made their deeds fair-seeming to them, and has barred them from (Allâh's) Way, so they have no guidance,"
Pickthal	I found her -and her people worshipping the sun instead of Allah; and Satan maketh their works fairseeming unto them, and debarreth them from the way (of Truth), so that they go not aright;
Shakir	I found her and her people adoring the sun instead of Allah, and the Shaitan has made their deeds fair-seeming to them and thus turned them from the way, so they do not go aright

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ

﴿25﴾

Before Allah	لِلَّهِ	They prostrate themselves	يَسْجُدُوا	So not	أَلَّا
The hidden thing	الْخَبْءَ	Brings out	يُخْرِجُ	Who	الَّذِي
And the earth	وَالْأَرْضِ	The heavens	السَّمَاوَاتِ	In	فِي
You conceal	تُخْفُونَ	What	مَا	And knows	وَيَعْلَمُ
		You reveal	تُعْلِنُونَ	And what	وَمَا

Translit	*'Allā Yasjudū Lillāhi Al-Ladhī Yukhriju Al-Khab'a Fī As-Samāwāti Wa Al-'Arḍi Wa Ya`lamu Mā Tukhfūna Wa Mā Tu`linūna*
AhmedAli	اللہ ہی کو کیوں نہ سجدہ کریں جو آسمانوں اور زمین کی چھپی ہوئی چیزوں کو ظاہر کرتا ہے اور جو تم چھپاتے ہو اور جو ظاہر کرتے ہو سب کو جانتا ہے
Jalandhry	(اور نہیں سمجھتے) کہ خدا کو آسمانوں اور زمین میں چھپی چیزوں کو ظاہر کر دیتا اور تمہارے پوشیدہ اور ظاہر اعمال کو جانتا ہے کیوں سجدہ نہ کریں
YusufAli	"(Kept them away from the Path), that they should not worship Allah Who brings to light what is hidden in the heavens and the earth, and knows what ye hide and what ye reveal.

M.Khan	[As Shaitân (Satan) has barred them from Allâh's Way] so they do not worship (prostrate themselves before) Allâh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. (Tafsir At-Tabarî)
Pickthal	So that they worship not Allah, Who bringeth forth the hidden in the heavens and the earth, and knoweth what ye hide and what ye proclaim,
Shakir	That they do not make obeisance to Allah, Who brings forth what is hidden in the heavens and the earth and knows what you hide and what you make manifest:

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿26﴾

God	إِلَٰهَ	(thre is) no	لَا	Allah	اللَّهُ
Lord	رَبُّ	He	هُوَ	But	إِلَّا
		Supreme	الْعَظِيمِ	(of) the Throne	الْعَرْشِ

Translit	*Allāhu Lā 'Ilāha 'Illā Huwa Rabbu Al-`Arshi Al-`Ažīmi*
AhmedAli	اللہ ہی ایسا ہے کہ اس کے سوا کوئی معبود نہیں ہے اور وہ عرش عظیم کا مالک ہے
Jalandhry	خدا کے سوا کوئی عبادت کے لائق نہیں وہی عرش عظیم کا مالک ہے
YusufAli	"Allah!— there is no god but He!— Lord of the Throne Supreme!"
M.Khan	Allâh, Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!
Pickthal	Allah; there is no God save Him, the Lord of the tremendous Throne.
Shakir	Allah, there is no god but He: He is the Lord of mighty power.

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿27﴾

Whether you speak the truth	أَصَدَقْتَ	We shall see	سَنَنْظُرُ	He said	قَالَ
Of	مِنَ	You are	كُنْتَ	Or	أَمْ
				The liars	الْكَاذِبِينَ

Translit	*Qāla Sananžuru 'Aşadaqta 'Am Kunta Mina Al-Kādhibīna*
AhmedAli	کہا ہم ابھی دیکھ لیتے ہیں کہ تو سچ کہتا ہے یا جھوٹوں میں سے ہے
Jalandhry	سلیمان نے کہا (اچھا) ہم دیکھیں گے، تو نے سچ کہا ہے یا تو جھوٹا ہے
YusufAli	(Solomon) said: "Soon shall we see whether thou hast told the truth or lied!
M.Khan	[Sulaimân (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars
Pickthal	(Solomon) said: We shall see whether thou speakest truth or whether thou art of the liars.
Shakir	He said: We will see whether you have told the truth or whether you are of the liars:

اذْهَبْ بِكِتَابِي هَٰذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ ﴿28﴾

This	هَٰذَا	With my letter	بِكِتَابِي	Go	اذْهَبْ

Then	ثُمَّ	To them	إِلَيْهِمْ	And deliver it	فَأَلْقِهْ
And see	فَانْظُرْ	From them	عَنْهُمْ	Draw back	تَوَلَّ
		They return	يَرْجِعُونَ	What	مَاذَا

Translit	*Adh/hab Bikitābī Hādhā Fa'alqih 'Ilayhim Thumma Tawalla `Anhum Fānžur Mādhā Yarji`ūna*
AhmedAli	میرا یہ خط لے جا اور ان کی طرف ڈال دے پھر ان کے ہاں سے واپس آجا پھر دیکھ وہ کیا جواب دیتے ہیں
Jalandhry	یہ میرا خط لے جا اور اسے ان کی طرف ڈال دے پھر ان کے پاس سے پھر آ اور دیکھ کہ وہ کیا جواب دیتے ہیں
YusufAli	"Go thou, with this letter of mine, and deliver it to them: then draw back from them, and (wait to) see what answer they return"…
M.Khan	"Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return."
Pickthal	Go with this my letter and throw it down unto them; then turn away and see what (answer) they return,
Shakir	Take this my letter and hand it over to them, then turn away from them and see what (answer) they return.

قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ ﴿29﴾

Chiefs	الْمَلَأُ	O	يَا أَيُّهَا	She said	قَالَتْ
To me	إِلَيَّ	Is delivered	أُلْقِيَ	Verily	إِنِّي
		Noble	كَرِيمٌ	A letter	كِتَابٌ

Translit	*Qālat Yā 'Ayyuhā Al-Mala'u 'Innī 'Ulqiya 'Ilayya Kitābun Karīmun*
AhmedAli	کہنے لگی اے دربار والو میرے پاس ایک معزز خط ڈالا گیا ہے
Jalandhry	ملکہ نے کہا کہ دربار والو! میری طرف ایک نامہ گرامی ڈالا گیا ہے
YusufAli	(The Queen) said: "Ye chiefs! here is— delivered to me, a letter worthy of respect.
M.Khan	She said: "O chiefs! Verily! Here is delivered to me a noble letter,
Pickthal	(The Queen of Sheba) said (when she received the letter): O chieftains! Lo! there hath been thrown unto me a noble letter.
Shakir	She said: O chief! surely an honorable letter has been delivered to me

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ﴿30﴾

Solomon	سُلَيْمَانَ	(is) from	مِنْ	Verily it	إِنَّهُ
(of) Allah	اللَّهِ	In the Name	بِسْمِ	And verily it (reads)	وَإِنَّهُ
		The Most Merciful	الرَّحِيمِ	The Most Gracious	الرَّحْمَٰنِ

Translit	*'Innahu Min Sulaymāna Wa 'Innahu Bismi Allāhi Ar-Rahmāni Ar-Rahīmi*
AhmedAli	وہ خط سلیمان کی طرف سے ہے اور وہ یہ ہے اللہ کے نام سے شروع کرتا ہوں جو بے حد مہربان نہایت رحم والا ہے

Jalandhry	وہ سلیمان کی طرف سے ہے اور مضمون یہ ہے کہ شروع خدا کا نام لے کر جو بڑا مہربان نہایت رحم والا ہے
YusufAli	"It is from Solomon, and is (as follows): `In the name of Allah, Most Gracious, Most Merciful:
M.Khan	"Verily, It is from Sulaimân (Solomon), and verily, It (reads): In the Name of Allâh, the Most Gracious, the Most Merciful;
Pickthal	Lo! it is from Solomon, and lo! it is: In the name of Allah, the Beneficent, the Merciful;
Shakir	Surely it is from Sulaiman, and surely it is in the name of Allah, the Beneficent, the Merciful;

أَلَّا تَعْلُوا عَلَيَّ وَأْتُونِي مُسْلِمِينَ ﴿31﴾

Against me	عَلَيَّ	Be exalted	تَعْلُوا	Not	أَلَّا
		As Muslims	مُسْلِمِينَ	But come to me	وَأْتُونِي

Translit	*'Allā Ta`lū `Alayya Wa 'Tūnī Muslimīna*
AhmedAli	میرے سامنے تکبر نہ کرو اور میرے پاس مطیع ہو کر چلی آؤ
Jalandhry	(بعد اس کے یہ) کہ مجھے سرکشی نہ کرو اور مطیع ومنقاد ہو کر میرے پاس چلے آؤ
YusufAli	" `Be ye not arrogant against me, but come to me in submission (to the true Religion.)' "
M.Khan	"Be you not exalted against me, but come to me as Muslims (true believers who submit to Allâh with full submission)' "
Pickthal	Exalt not yourselves against me, but come unto me as those who surrender.
Shakir	Saying: exalt not yourselves against me and come to me in submission.

قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ﴿32﴾

Chief	الْمَلَأُ	O	يَا أَيُّهَا	She said	قَالَتْ
My case	أَمْرِي	In	فِي	Advise me	أَفْتُونِي
Deciding	قَاطِعَةً	I am	كُنْتُ	Not	مَا
You are present	تَشْهَدُونِ	Till	حَتَّىٰ	Any case	أَمْرًا

Translit	*Qālat Yā 'Ayyuhā Al-Mala'u 'Aftūnī Fī 'Amrī Mā Kuntu Qāţi`atan 'Amrāan Ĥattá Tash/hadūni*
AhmedAli	کہنے لگی اے دربار والو مجھے میرے کام میں مشورہ دو میں کوئی بات تمہارے حاضر ہوئے بغیر طے نہیں کرتی
Jalandhry	(خط سنا کر) وہ کہنے لگی کہ اے اہل دربار میرے اس معاملے میں مجھے مشورہ دو، جب تک تم حاضر نہ ہو (اور صلاح نہ دو) میں کسی کام کو فیصل کرنے والی نہیں
YusufAli	She said: "Ye chiefs! advise me in (this) my affair: no affair have I decided except in your presence."
M.Khan	She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me (and give me your opinions)."
Pickthal	She said: O chieftains! Pronounce for me in my case. I decide no case till ye are present with me.
Shakir	She said: O chiefs! give me advice respecting my affair: I never decide an affair until you are in my presence.

قَالُوا نَحْنُ أُولُو قُوَّةٍ وَأُولُو بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانْظُرِي مَاذَا تَأْمُرِينَ ﴿33﴾

(are) of power	أُولُو قُوَّةٍ	We	نَحْنُ	They said	قَالُوا
Great	شَدِيدٍ	Strength	بَأْسٍ	And of	وَأُولُو
So look	فَانْظُرِي	(is) for you	إِلَيْكِ	And the matter/command	وَالْأَمْرُ
		Do you command	تَأْمُرِينَ	What	مَاذَا

Translit	*Qālū Nahnu 'Ūlū Qūwatin Wa 'Ūlū Ba'sin Shadīdin Wa Al-'Amru 'Ilayki Fānžurī Mādhā Ta'murīna*
AhmedAli	کہنے لگے ہم بڑے طاقتور اور بڑے لڑنے والے ہیں اور کام تیرے اختیار میں ہے سو دیکھ لے جو حکم دینا ہے
Jalandhry	وہ بولے کہ ہم بڑے زورآور اور سخت جنگجو ہیں اور حکم آپ کے اختیار ہے تو جو حکم دیجیئے گا (اس کے مآل پر) نظر کرلیجیئے گا
YusufAli	They said: "We are endued with strength and given to vehement war: but the command is with thee; so consider what thou wilt command."
M.Khan	They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."
Pickthal	They said: We are lords of might and lords of great prowess, but it is for thee to command; so consider what thou wilt command.
Shakir	They said: We are possessors of strength and possessors of mighty prowess, and the command is yours, therefore see what you will command.

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً ۖ وَكَذَٰلِكَ يَفْعَلُونَ ﴿34﴾

Kinds	الْمُلُوكَ	Verily	إِنَّ	She said	قَالَتْ
A town	قَرْيَةً	They enter	دَخَلُوا	When	إِذَا
The most honourable	أَعِزَّةَ	And make	وَجَعَلُوا	They spoil it	أَفْسَدُوهَا
And thus	وَكَذَٰلِكَ	The lowest	أَذِلَّةً ۖ	(of) its people	أَهْلِهَا
				They do	يَفْعَلُونَ

Translit	*Qālat 'Inna Al-Mulūka 'Idhā Dakhalū Qaryatan 'Afsadūhā Wa Ja`alū 'A`izzata 'Ahlihā'Adhillatan Wa Kadhalika Yaf`alūna*
AhmedAli	کہنے لگی بادشاہ جب کسی بستی میں داخل ہوتے ہیں اسے خراب کر دیتے ہیں اور وہاں کے سرداروں کو بے عزت کرتے ہیں اور ایسا ہی کریں گے
Jalandhry	اس نے کہا کہ بادشاہ جب کسی شہر میں داخل ہوتے ہیں تو اس کو تباہ کر دیتے ہیں اور وہاں کے عزت والوں کو ذلیل کر دیا کرتے ہیں اور اسی طرح یہ بھی کریں گے
YusufAli	She said: "Kings, when they enter a country, despoil it, and make the noblest of its people its meanest: thus do they behave.
M.Khan	She said: "Verily! Kings, when they enter a town (country), they despoil it, and make the most honourable amongst its people the lowest. And thus they do.

Pickthal	She said: Lo! kings, when they enter a township, ruin it and make the honour of its people shame. Thus will they do.
Shakir	She said: Surely the kings, when they enter a town, ruin it and make the noblest of its people to be low, and thus they (always) do;

وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿35﴾

To them	إِلَيْهِمْ	(will) send	مُرْسِلَةٌ	But verily I	وَإِنِّي
With what	بِمَ	And see	فَنَاظِرَةٌ	A present	بِهَدِيَّةٍ
		The messengers	الْمُرْسَلُونَ	Reutn	يَرْجِعُ

Translit	*Wa 'Innī Mursilatun 'Ilayhim Bihadīyatin Fanāžiratun Bima Yarji`u Al-Mursalūna*
AhmedAli	اور میں ان کی طرف کچھ تحفہ بھیجتی ہوں پھر دیکھتی ہوں کہ ایلچی کیا جواب لے کر آتے ہیں
Jalandhry	اور میں ان کی طرف کچھ تحفہ بھیجتی ہوں اور دیکھتی ہوں کہ قاصد کیا جواب لاتے ہیں
YusufAli	"But I am going to send him a present, and (wait) to see with what (answer) return (my) ambassadors."
M.Khan	"But verily! I am going to send him a present, and see with what (answer) the messengers return."
Pickthal	But lo! I am going to send a present unto them, and to see with what (answer) the messengers return.
Shakir	And surely I am going to send a present to them, and shall wait to see what (answer) do the messengers bring back.

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِيَ اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿36﴾

(to) Solomon	سُلَيْمَانَ	(the messengers) came	جَاءَ	So when	فَلَمَّا
In wealth	بِمَالٍ	Will you help me	أَتُمِدُّونَنِ	He said	قَالَ
Allah	اللَّهُ	Has given me	آتَانِيَ	What	فَمَا
He has given you	آتَاكُمْ	Than that which	مِمَّا	(is) better	خَيْرٌ
In your gift	بِهَدِيَّتِكُمْ	You	أَنْتُمْ	Nay	بَلْ
				rejoice	تَفْرَحُونَ

Translit	*Falammā Jā'a Sulaymāna Qāla 'Atumiddūnani Bimālin Famā 'Ātāniya Allāhu Khayrun Mimmā'Ātākum Bal 'Antum Bihadīyatikum Tafraĥūna*
AhmedAli	پھر جب سلیمان کے پاس آیا فرمایا کیا تم میری مال سے مدد کرنا چاہتے ہو سو جو کچھ مجھے اللہ نے دیا ہے اس سے بہتر ہے جو تمہیں دیا ہے بلکہ تم ہی اپنے تحفہ سے خوش رہو
Jalandhry	جب (قاصد) سلیمان کے پاس پہنچا تو سلیمان نے کہا کیا تم مجھے مال سے مدد دینا چاہتے ہو، جو کچھ خدا نے مجھے عطا فرمایا ہے وہ اس سے بہتر ہے جو تمہیں دیا ہے حقیقت یہ ہے کہ تم ہی اپنے تحفے سے خوش ہوتے ہو گے

YusufAli	Now when (the embassy) came to Solomon, he said: "Will ye give me abundance in wealth? But that which Allah has given me is better than that which He has given you! Nay it is ye who rejoice in your gift!
M.Khan	So when (the messengers with the present) came to Sulaimân (Solomon), he said: "Will you help me in wealth? What Allâh has given me is better than that which He has given you! Nay, you rejoice in your gift!"
Pickthal	So when (the envoy) came unto Solomon, (the King) said: What! Would ye help me with wealth? But that which Allah hath given me is better than that which He hath given you. Nay it is ye (and not I) who exult in your gift.
Shakir	So when he came to Sulaiman, he said: What! will you help me with wealth? But what Allah has given me is better than what He has given you. Nay, you are exultant because of your present;

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿37﴾

We verily shall come to them	فَلَنَأْتِيَنَّهُمْ	To them	إِلَيْهِمْ	Go back	ارْجِعْ
(is) resistance	قِبَلَ	Not	لَا	With hosts	بِجُنُودٍ
And we shall drive them out	وَلَنُخْرِجَنَّهُمْ	Of it	بِهَا	For them	لَهُمْ
And they	وَهُمْ	In disgrace	أَذِلَّةً	From there	مِنْهَا
				(will be) abased	صَاغِرُونَ

Translit	*Arji` 'Ilayhim Falana'tiyannahum Bijunūdin Lā Qibala Lahum Bihā Wa LanukhrijannahumMinhā 'Adhillatan Wa Hum Ṣāghirūna*
AhmedAli	ان کی طرف واپس جاؤ ہم ان پر ایسے لشکر لے کر پہنچیں گے جن کا وہ مقابلہ نہ کر سکیں گے اور ہم انہیں وہاں سے ذلیل کر کے نکال دیں گے
Jalandhry	ان کے پاس واپس جاؤ ہم ان پر ایسے لشکر سے حملہ کریں گے جس کے مقابلے کی ان میں طاقت نہ ہوگی اور ان کو وہاں سے بے عزت کر کے نکال دیں گے اور وہ ذلیل ہوں گے
YusufAli	"Go back to them, and be sure we shall come to them with such hosts as they will never be able to meet: we shall expel them from there in disgrace, and they will feel humbled (indeed)."
M.Khan	[Then Sulaimân (Solomon) said to the chief of her messengers who brought the present]: "Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."
Pickthal	Return unto them. We verily shall come unto them with hosts that they cannot resist, and we shall drive them out from thence with shame, and they will be abased.
Shakir	Go back to them, so we will most certainly come to them with hosts which they shall have no power to oppose, and we will most certainly expel them therefrom in abasement, and they shall be in a state of ignominy.

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿38﴾

Chiefs	الْمَلَأُ	O	يَا أَيُّهَا	He said	قَالَ
Her throne	بِعَرْشِهَا	Can bring me	يَأْتِينِي	Which of you	أَيُّكُمْ
They come to me	يَأْتُونِي	That	أَنْ	Before	قَبْلَ
				As Muslims (surrendering themselves in obedience)	مُسْلِمِينَ

Translit	*Qāla Yā 'Ayyuhā Al-Mala'u 'Ayyukum Ya'tīnī Bi`arshihā Qabla 'An Ya'tūnī Muslimīna*
AhmedAli	کہا اے دربار والو تم میں کوئی ہے کہ میرے پاس اس کا تخت لے آئے اس سے پہلے کہ وہ میرے پاس فرمانبردار ہو کر آئیں
Jalandhry	سلیمان نے کہا کہ اے دربار والو! کوئی تم میں ایسا ہے کہ قبل اس کے کہ وہ لوگ فرمانبردار ہو کر ہمارے پاس آئیں ملکہ کا تخت میرے پاس لے آئے
YusufAli	He said (to his own men): "Ye Chiefs! which of you can bring me her throne before they come to me in submission?"
M.Khan	He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"
Pickthal	He said: O chiefs! Which of you will bring me her throne before they come unto me, surrendering?
Shakir	He said: O chiefs! which of you can bring to me her throne before they come to me in submission?

قَالَ عِفْرِيتٌ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ ۖ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ

﴿39﴾

From	مِنَ	A strong one	عِفْرِيتٌ	Said	قَالَ
Will bring to you	آتِيكَ	I	أَنَا	The jinn	الْجِنِّ
That	أَنْ	Before	قَبْلَ	It	بِهِ
Your palce	مَقَامِكَ ۖ	From	مِنْ	You rise	تَقُومَ
(am) indeed strong	لَقَوِيٌّ	For it	عَلَيْهِ	And verily I	وَإِنِّي
				Trustworthy	أَمِينٌ

Translit	*Qāla `Ifrytun Mina Al-Jinni 'Anā 'Ātīka Bihi Qabla 'An Taqūma Min Maqāmika Wa 'Innī `Alayhi Laqawīyun 'Amīnun*
AhmedAli	جنوں میں سے ایک دیو نے کہا میں تمہیں وہ لا دیتا ہوں اس سے پہلے کہ تو اپنی جگہ سے اٹھے اور میں اس کے لیے طاقتور امانت دار ہوں
Jalandhry	جنات میں سے ایک قوی ہیکل جن نے کہا کہ قبل اس کے کہ آپ اپنی جگہ سے اٹھیں میں اس کو آپ کے پاس لا حاضر کرتا ہوں اور میں اس (کے اٹھانے کی) طاقت رکھتا ہوں (اور) امانت دار ہوں
YusufAli	Said an Ifrit of the Jinns: "I will bring it to thee before thou rise from thy Council: indeed I have full strength for the purpose, and may be trusted."
M.Khan	An Ifrît (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work."
Pickthal	A stalwart of the jinn said: I will bring it thee before thou canst rise from thy place. Lo! I verily am strong and trusty for such work.
Shakir	One audacious among the jinn said: I will bring it to you before you rise up from your place; and most surely I am strong (and) trusty for it.

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَٰذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ ۖ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿40﴾

With him	عِنْدَهُ	One who	الَّذِي	Said	قَالَ
The Scripture	الْكِتَابِ	Of	مِنَ	(was) knowledge	عِلْمٌ
It	بِهِ	Will bring to you	آتِيكَ	I	أَنَا
Returns	يَرْتَدَّ	That	أَنْ	Before	قَبْلَ
Then when	فَلَمَّا	Your eyesight	طَرْفُكَ ۚ	To you	إِلَيْكَ
Before him	عِنْدَهُ	Placed	مُسْتَقِرًّا	He saw it	رَآهُ
(is) from	مِنْ	This	هَٰذَا	He said	قَالَ
To teset me	لِيَبْلُوَنِي	(of) my Lord	رَبِّي	Grace	فَضْلِ
Ungrateful	أَكْفُرُ ۖ	Or	أَمْ	Whether I am grateful	أَأَشْكُرُ
Indeed	فَإِنَّمَا	Is greateful	شَكَرَ	And whoever	وَمَنْ
And who	وَمَنْ	For himself	لِنَفْسِهِ ۖ	He is grateful	يَشْكُرُ
My Lorde	رَبِّي	Certainly	فَإِنَّ	Is ungrateful	كَفَرَ
		Bountiful	كَرِيمٌ	(is) Rich	غَنِيٌّ

Translit	*Qāla Al-Ladhī `Indahu `Ilmun Mina Al-Kitābi 'Anā 'Ātīka Bihi Qabla 'An Yartadda 'Ilayka Ţarfuka Falammā Ra'āhu Mustaqirrāan `Indahu Qāla Hādhā Min Faḍli Rabbī Liyabluwanī'A'ashkuru 'Am 'Akfuru Wa Man Shakara Fa'innamā Yashkuru Linafsihi Wa Man Kafara Fa'inna Rabbī Ghanīyun Karīmun*
AhmedAli	اس شخص نے کہا جس کے پاس کتاب کا علم تھا میں اسے تیری آنکھ جھپکنے سے پہلے لا دیتا ہوں پھر جب اسے اپنے روبرو رکھا دیکھا تو کہنے لگا یہ میرے رب کا ایک فضل ہے تاکہ میری آزمائش کرے کیا میں شکر کرتا ہوں یا ناشکری اور جو شخص شکر کرتا ہے اپنے ہی نفع کے لیے شکر کرتا ہے اور جو ناشکری کرتا ہے تو میرا رب بھی بے پرواہ عزت والا ہے
Jalandhry	ایک شخص جس کو کتاب الہیٰ کا علم تھا کہنے لگا کہ میں آپ کی آنکھ کے جھپکنے سے پہلے پہلے اسے آپ کے پاس حاضر کئے دیتا ہوں۔ جب سلیمان نے تخت کو اپنے پاس رکھا ہوا دیکھا تو کہا کہ یہ میرے پروردگار کا فضل ہے تاکہ مجھے آزمائے کہ میں شکر کرتا ہوں یا کفران نعمت کرتا ہوں اور جو شکر کرتا ہے تو اپنے ہی فائدے کے لئے شکر کرتا ہے اور جو ناشکری کرتا ہے تو میرا پروردگار بے پروا (اور) کرم کرنے والا ہے
YusufAli	Said one who had knowledge of the Book: "I will bring it to thee within the twinkling of an eye!" Then when (Solomon) saw it placed firmly before him, he said: "This is by the grace of my Lord!— to test me whether I am grateful, or ungrateful! And if any is grateful truly his gratitude is (a gain) for his own soul; but if any is ungrateful, truly my Lord is Free of All Needs, Supreme in Honour!"
M.Khan	One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he [Sulaimân (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord - to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his

	ownself, and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly! my Lord is Rich (Free of all wants), Bountiful."
Pickthal	One with whom was knowledge of the Scripture said: I will bring it thee before thy gaze returneth unto thee. And when he saw it set in his presence, (Solomon) said: This is of the bounty of my Lord, that He may try me whether I give thanks or am ungrateful. Whosoever giveth thanks he only giveth thanks for (the good of) his own soul; and whosoever is ungrateful (is ungrateful only to his own soul's hurt). For lo! my Lord is Absolute in independence, Bountiful.
Shakir	One who had the knowledge of the Book said: I will bring it to you in the twinkling of an eye. Then when he saw it settled beside him, he said: This is of the grace of my Lord that He may try me whether I am grateful or ungrateful; and whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Honored.

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿41﴾

For her	لَهَا	Disguise	نَكِّرُوا	He said	قَالَ
Whether see will be guided	أَتَهْتَدِي	That we may see	نَنْظُرْ	Her throne	عَرْشَهَا
Of	مِنَ	She will be	تَكُونُ	Or	أَمْ
Are guiuded	يَهْتَدُونَ	Not	لَا	Those who	الَّذِينَ

Translit	*Qāla Nakkirū Lahā `Arshahā Nanžur 'Atahtadī 'Am Takūnu Mina Al-Ladhīna Lā Yahtadūna*
AhmedAli	کہا اس کے لیے اس کے تخت کی صورت بدل دو ہم دیکھیں کیا اسے پتہ لگتا ہے یا انہیں میں ہوتی ہے جنہیں پتہ نہیں لگتا
Jalandhry	سلیمان نے کہا کہ ملکہ کے (امتحان عقل کے) لئے اس کے تخت کی صورت بدل دو۔ دیکھیں کہ وہ سوجھ رکھتی ہے یا ان لوگوں میں ہے جو سوجھ نہیں رکھتے
YusufAli	He said: "Transform her throne out of all recognition by her: let us see whether she is guided (to the truth) or is one of those who receive no guidance."
M.Khan	He said: "Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided."
Pickthal	He said: Disguise her throne for her that we may see whether she will go aright or be of those not rightly guided.
Shakir	He said: Alter her throne for her, we will see whether she follows the right way or is of those who do not go aright.

فَلَمَّا جَاءَتْ قِيلَ أَهَٰكَذَا عَرْشُكِ ۖ قَالَتْ كَأَنَّهُ هُوَ ۚ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿42﴾

It was said	قِيلَ	She came	جَاءَتْ	So when	فَلَمَّا
She said	قَالَتْ	Your Throne	عَرْشُكِ ۖ	Is like this	أَهَٰكَذَا
And was bestowed on us	وَأُوتِينَا	It (were) the same	هُوَ ۚ	(it is) as though	كَأَنَّهُ
And we were	وَكُنَّا	Before her	مِنْ قَبْلِهَا	Knowledge	الْعِلْمَ
				Muslims submitted (to Allah)	مُسْلِمِينَ

Translit	*Falammā Jā'at Qīla 'Ahakadhā `Arshuki Qālat Ka'annahu Huwa Wa 'Ūtīnā Al-`Ilma MinQablihā Wa Kunnā Muslimīna*
AhmedAli	پھر جب آئی کہا گیا کیا تیرا تخت ایسا ہی ہے کہنے لگی گویا کہ یہ وہی ہے اور ہمیں تو پہلے ہی معلوم ہوگیا تھا اور ہم فرمانبردار ہو چکے ہیں
Jalandhry	جب وہ آپہنچی تو پوچھا گیا کہ کیا آپ کا تخت بھی اسی طرح کا ہے؟ اس نے کہا کہ یہ تو گویا ہو بہو وہی ہے اور ہم کو اس سے پہلے ہی (سلیمان کی عظمت شان کا علم ہوگیا تھا اور ہم فرمانبردار ہیں
YusufAli	So when she arrived, she was asked "Is this thy throne?" She said "It was just like this; and knowledge was bestowed on us in advance of this, and we have submitted to Allah (in Islam)."
M.Khan	So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the very same." And [Sulaimân (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allâh (in Islâm as Muslims before her)."
Pickthal	So, when she came, it was said (unto her): Is thy throne like this? She said: (It is) as though it were the very one. And (Solomon said): We were given the knowledge before her and we had surrendered (to Allah).
Shakir	So when she came, it was said: Is your throne like this? She said: It is as it were the same, and we were given the knowledge before it, and we were submissive.

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ ۖ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿43﴾

She used to	كَانَتْ	That which	مَا	Has prevented her and	وَصَدَّهَا
Allah	اللَّهِ ۖ	besides	مِنْ دُونِ	Worship	تَعْبُدُ
Of	مِنْ	Was	كَانَتْ	Indeed she	إِنَّهَا
		Disbelieving	كَافِرِينَ	A people	قَوْمٍ

Translit	*Wa Şaddahā Mā Kānat Ta`budu Min Dūni Allāhi 'Innahā Kānat Min Qawmin Kāfirīna*
AhmedAli	اور اسے ان چیزوں سے روک دیا جنہیں اللہ کے سوا پوجتی تھی بے شک وہ کافروں میں سے تھی
Jalandhry	اور وہ جو خدا کے سوا (اور کی) پرستش کرتی تھی، سلیمان نے اس کو اس سے منع کیا (اس سے پہلے تو) وہ کافروں میں سے تھی
YusufAli	And he diverted her from the worship of others besides Allah: for she was (sprung) of a people that had no faith.
M.Khan	And that which she used to worship besides Allâh has prevented her (from Islâm), for she was of a disbelieving people.
Pickthal	And (all) that she was wont to worship instead of Allah hindered her, for she came of disbelieving folk.
Shakir	And what she worshipped besides Allah prevented her, surely she was of an unbelieving people.

قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۖ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا ۚ قَالَ إِنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيرَ ۗ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿44﴾

Enter	ادْخُلِي	To her	لَهَا	It was said	قِيلَ
She saw it	رَأَتْهُ	But when	فَلَمَّا	The palace	الصَّرْحَ ۖ

And she uncovered	وَكَشَفَتْ	To be a pool	لُجَّةً	She thought it	حَسِبَتْهُ
Verily it	إِنَّهُ	He said	قَالَ	Her legs	عَنْ سَاقَيْهَا ۚ
Of/with	مِنْ	Traced smooth	مُمَرَّدٌ	(is) a palace	صَرْحٌ
My Lord	رَبِّ	She said	قَالَتْ	Glass	قَوَارِيرَ ۗ
Myself	نَفْسِي	Have wronged	ظَلَمْتُ	Verily I	إِنِّي
Solomon	سُلَيْمَانَ	With	مَعَ	And I submit (accept Islam)	وَأَسْلَمْتُ
(of) the worlds	الْعَالَمِينَ	Lord	رَبِّ	To Allah	لِلَّهِ

Translit	*Qīla Lahā Adkhulī Aṣ-Ṣarĥa Falammā Ra'at/hu Ĥasibat/hu Lujjatan Wa Kashafat `AnSāqayhā Qāla 'Innahu Ṣarĥun Mumarradun Min Qawārīra Qālat Rabbi 'Innī Žalamtu Nafsī Wa 'Aslamtu Ma`a Sulaymāna Lillāhi Rabbi Al-`Ālamīna*
AhmedAli	اسے کہا گیا اس محل میں داخل ہو پھر جب اسے دیکھا خیال کیا کہ وہ گہرا پانی ہے اور اپنی پنڈلیاں کھولیں کہا یہ تو ایسا محل ہے جس میں شیشے جڑے ہوئے ہیں کہنے لگی اے میرے رب میں نے اپنے نفس پر ظلم کیا تھا اور میں سلیمان کے ساتھ اللہ کی فرمانبردار ہوئی جو سارے جہاں کا رب ہے
Jalandhry	(پھر) اس سے کہا گیا کہ محل میں چلیے، جب اس نے اس (کے فرش) کو دیکھا تو اسے پانی کا حوض سمجھا اور (کپڑا اٹھا کر) اپنی پنڈلیاں کھول دیں۔ سلیمان نے کہا یہ ایسا محل ہے جس میں (نیچے بھی) شیشے جڑے ہوئے ہیں۔ وہ بول اٹھی کہ پروردگار میں اپنے آپ پر ظلم کرتی رہی تھی اور (اب) میں سلیمان کے ہاتھ پر خدائے رب العالمین پر ایمان لاتی ہوں
YusufAli	She was asked to enter that lofty Palace: but when she saw it, she thought it was a lake of water, and she (tucked up her skirts), uncovering her legs. He said. "This is but a palace paved smooth with slabs of glass." She said: "O my Lord! I have indeed wronged my soul: I do (now) submit (in Islam) with Solomon to the Lord of the Worlds."
M.Khan	It was said to her: "Enter As-Sarh" [(a glass surface with water underneath it) or a palace], but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs, Sulaimân (Solomon) said: "Verily, it is Sarh [(a glass surface with water underneath it) or a palace]." She said: "My Lord! Verily, I have wronged myself, and I submit (in Islâm, together with Sulaimân (Solomon), to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)."
Pickthal	It was said unto her: Enter the hall. And when she saw it she deemed it a pool and bared her legs. (Solomon) said: Lo! it is a hall, made smooth, of glass. She said: My Lord! Lo! I have wronged myself, and I surrender with Solomon unto Allah, the Lord of the Worlds.
Shakir	It was said to her: Enter the palace; but when she saw it she deemed it to be a great expanse of water, and bared her legs. He said: Surely it is a palace made smooth with glass. She said: My Lord! surely I have been unjust to myself, and I submit with Sulaiman to Allah, the Lord of the worlds.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿45﴾

To	إِلَىٰ	We sent	أَرْسَلْنَا	And indeed	وَلَقَدْ
Salih	صَالِحًا	Their brother	أَخَاهُمْ	Thamud	ثَمُودَ
Allah	اللَّهَ	Worship	اعْبُدُوا	To	أَنِ
(became) two parties	فَرِيقَانِ	They	هُمْ	Then look	فَإِذَا

				Quarrelling with each other	يَخْتَصِمُونَ

Translit	*Wa Laqad 'Arsalnā 'Ilá Thamūda 'Akhāhum Şālihāan 'Ani A`budū Allāha Fa'idhā Hum Farīqāni Yakhtaşimūna*
AhmedAli	اور ہم نے ثمود کی طرف ان کے بھائی صالح کو بھیجا کہ اللہ کی بندگی کرو پھر وہ دو فریق ہو کر آپس میں جھگڑنے لگے
Jalandhry	اور ہم نے ثمود کی طرف اس کے بھائی صالح کو بھیجا کہ خدا کی عبادت کرو تو وہ دو فریق ہو کر آپس میں جھگڑنے لگے
YusufAli	We sent (aforetime), to the Thamud their brother Salih, saying, "Serve Allah": but behold, they became two factions quarrelling with each other.
M.Khan	And indeed We sent to Thamûd their brother Sâlih, saying: "Worship Allâh (Alone and none else). Then look! They became two parties (believers and disbelievers) quarreling with each other."
Pickthal	And We verily sent unto Thamud their brother Salih, saying: Worship Allah. And lo! they (then became two parties quarrelling.
Shakir	And certainly We sent to Samood their brother Salih, saying: Serve Allah; and lo! they became two sects quarrelling with each other.

قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ۖ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿46﴾

Why	لِمَ	O my people	يَا قَوْمِ	He said	قَالَ
Before	قَبْلَ	The evil (Allah's torment)	بِالسَّيِّئَةِ	Do you seek to hasten	تَسْتَعْجِلُونَ
You seek the forgiveness	تَسْتَغْفِرُونَ	Why not	لَوْلَا	The good (Allah's Mercy)	الْحَسَنَةِ ۖ
May be treated with mercy	تُرْحَمُونَ	That you	لَعَلَّكُمْ	(of) Allah	اللَّهَ

Translit	*Qāla Yā Qawmi Lima Tasta`jilūna Bis-Sayyi'ati Qabla Al-Ĥasanati Lawlā TastaghfirūnaAllāha La`allakum Turĥamūna*
AhmedAli	کہا اے میری قوم بھلائی سے پہلے برائی کو کیوں جلدی مانگتے ہو اللہ سے گناہ کیوں نہیں بخشواتے تاکہ تم پر رحم کیا جائے
Jalandhry	صالح نے کہا کہ بھائیو تم بھلائی سے پہلے برائی کے لئے کیوں جلدی کرتے ہو (اور) خدا سے بخشش کیوں نہیں مانگتے تاکہ تم پر رحم کیا جائے
YusufAli	He said: "O my people! why ask ye to hasten on the evil in preference to the good? If only ye ask Allah for forgiveness, ye may hope to receive mercy."
M.Khan	He said: "O my people! Why do you seek to hasten the evil (torment) before the good (Allâh's Mercy)? Why seek you not the Forgiveness of Allâh, that you may receive mercy?"
Pickthal	He said: O my people! Why will ye hasten on the evil rather than the good? Why will ye not ask pardon of Allah, that ye may receive mercy.
Shakir	He said: O my people! why do you seek to hasten on the evil before the good? Why do you not ask forgiveness of Allah so that you may be dealt with mercifully?

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ ۚ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ ۖ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ﴿47﴾

At you	بِكَ	We auger ill omen	اطَّيَّرْنَا	They said	قَالُوا
He said	قَالَ	With you	مَعَكَ ۚ	And those	وَبِمَنْ

Allah	اللَّهِ ۖ	(is) with	عِنْدَ	Your ill omen	طَائِرُكُمْ
(are) a people	قَوْمٌ	You	أَنْتُمْ	Nay, but	بَلْ
				That are being tested	تُفْتَنُونَ

Translit	*Qālū Aṭṭayyarnā Bika Wa Biman Ma`aka Qāla Ṭā'irukum `Inda Allāhi Bal 'Antum QawmunTuftanūna*
AhmedAli	کہنے لگے ہمیں تو تجھ سے اور تیرے ساتھیوں سے نحوست معلوم ہوئی کہا تمہاری نحوست اللہ کی طرف سے ہے بلکہ تم لوگ آزمائش میں ڈالے گئے ہو
Jalandhry	وہ کہنے لگے کہ تم اور تمہارے ساتھی ہمارے لئے شگون بد ہے ۔ صالح نے کہا کہ تمہاری بدشگونی خدا کی طرف سے ہے بلکہ تم ایسے لوگ ہو جن کی آزمائش کی جاتی ہے
YusufAli	They said: "Ill omen do we augur from thee and those that are with thee." He said: "Your ill omen is with Allah; yea ye are a people under trial."
M.Khan	They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with Allâh; nay, but you are a people that are being tested."
Pickthal	They said: We augur evil of thee and those with thee. He said: Your evil augury is with Allah. Nay, but ye are folk that are being tested.
Shakir	They said: We have met with ill luck on account of you and on account of those with you. He said: The cause of your evil fortune is with Allah; nay, you are a people who are tried.

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿48﴾

The city	الْمَدِينَةِ	In	فِي	And there were	وَكَانَ
Who made mischief	يُفْسِدُونَ	Men	رَهْطٍ	Nine	تِسْعَةُ
And not	وَلَا	The land	الْأَرْضِ	In	فِي
				Would reform	يُصْلِحُونَ

Translit	*Wa Kāna Fī Al-Madīnati Tis`atu Rahṭin Yufsidūna Fī Al-'Arḍi Wa Lā Yuṣlihūna*
AhmedAli	اور اس شہر میں نو آدمی ایسے تھے جو زمین میں فساد کرتے تھے اور اصلاح نہیں کرتے تھے
Jalandhry	اور شہر میں نو شخص تھے جو ملک میں فساد کیا کرتے تھے اور اصلاح سے کام نہیں لیتے تھے
YusufAli	There were in the City nine men of a family, who made mischief in the land, and would not reform.
M.Khan	And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform.
Pickthal	And there were in the city nine persons who made mischief in the land and reformed not.
Shakir	And there were in the city nine persons who made mischief in the land and did not act aright.

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿49﴾

By Allah	بِاللَّهِ	Swear one to another	تَقَاسَمُوا	They said	قَالُوا

Then	ثُمَّ	And his household	وَأَهْلَهُ	We shall surely make a night attack on him	لَنُبَيِّتَنَّهُ
Not	مَا	To his near relative	لِوَلِيِّهِ	We will surely say	لَنَقُولَنَّ
(of) his household	أَهْلِهِ	The destruction	مَهْلِكَ	We witnessed	شَهِدْنَا
		(are) truthful	لَصَادِقُونَ	And verily we	وَإِنَّا

Translit	*Qālū Taqāsamū Billāhi Lanubayyitannahu Wa 'Ahlahu Thumma Lanaqūlanna Liwalīyihi MāShahidnā Mahlika 'Ahlihi Wa 'Innā Laṣādiqūna*
AhmedAli	کہنے لگے آپس میں اللہ کی قسم کھاؤ کہ صالح اور اس کے گھر والوں پر شبخوں ماریں پھر اس کے وارث سے کہہ دیں ہم تو اس کے کنبہ کی ہلاکت کے وقت موجود ہی نہ تھے اور بے شک ہم سچے ہیں
Jalandhry	کہنے لگے کہ خدا کی قسم کھاؤ کہ ہم رات کو اس پر اور اس کے گھر والوں پر شب خون ماریں گے پھر اس کے وارث سے کہہ دیں گے کہ ہم تو صالح کے گھر والوں کے موقع ہلاکت پر گئے ہی نہیں اور ہم سچ کہتے ہیں
YusufAli	They said: "Swear a mutual oath by Allah that we shall make a secret night attack on him and his people, and that we shall then say to his heir (when he seeks vengeance): `We were not present at the slaughter of his people and we are positively telling the truth.' "
M.Khan	They said: "Swear one to another by Allâh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily, we are telling the truth.'"
Pickthal	They said: Swear one to another by Allah that we verily will attack him and his household by night, and afterward we will surely say unto his friend: We witnessed not the destruction of his household. And lo! we are truthtellers.
Shakir	They said: Swear to each other by Allah that we will certainly make a sudden attack on him and his family by night, then we will say to his heir: We did not witness the destruction of his family, and we are most surely truthful.

وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿50﴾

And We planned	وَمَكَرْنَا	A plot	مَكْرًا	So they plotted	وَمَكَرُوا
Not	لَا	While they	وَهُمْ	A plan	مَكْرًا
				Perceived	يَشْعُرُونَ

Translit	*Wa Makarū Makrāan Wa Makarnā Makrāan Wa Hum Lā Yash`urūna*
AhmedAli	اور انہوں نے ایک داؤ کیا اور ہم نے بھی ایسا داؤ کیا کہ انہیں خبر بھی نہ ہوئی
Jalandhry	اور وہ ایک چال چلے اور ان کو کچھ خبر نہ ہوئی
YusufAli	They plotted and planned, but We too planned, even while they perceived it not.
M.Khan	So they plotted a plot, and We plotted a plot, while they perceived not.
Pickthal	So they plotted a plot: and We plotted a plot, while they perceived not.
Shakir	And they planned a plan, and We planned a plan while they perceived not.

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿51﴾

Was	كَانَ	How	كَيْفَ	Thus see	فَانْظُرْ
Verily We	أَنَّا	(of) their plot	مَكْرِهِمْ	End	عَاقِبَةُ
All together	أَجْمَعِينَ	And their people	وَقَوْمَهُمْ	Destroyed them	دَمَّرْنَاهُمْ

Translit	*Fānžur Kayfa Kāna `Āqibatu Makrihim 'Annā Dammarnāhum Wa Qawmahum 'Ajma`īna*
AhmedAli	پھر دیکھو ان کے داؤ کا کیا انجام ہوا کہ ہم نے انہیں اور ان کی ساری قوم کو ہلاک کر دیا
Jalandhry	تو دیکھ لو ان کی چال کا کیسا انجام ہوا۔ ہم نے ان کو اور ان کی قوم سب کو ہلاک کر ڈالا
YusufAli	Then see what was the end of their plot!— this, that we destroyed them and their people, all (of them).
M.Khan	Then see how was the end of their plot! Verily! We destroyed them and their nation, all together.
Pickthal	Then see the nature of the consequence of their plotting, for lo! We destroyed them and their people, every one.
Shakir	See, then, how was the end of their plan that We destroyed them and their people, all (of them).

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِقَوْمٍ يَعْلَمُونَ ﴿52﴾

In ruin	خَاوِيَةً	(are) their houses	بُيُوتُهُمْ	These	فَتِلْكَ
Verily	إِنَّ	They did wrong	ظَلَمُوا ۗ	For what	بِمَا
(is) indeed A sign	لَآيَةً	This	ذَٰلِكَ	In	فِي
		Who know	يَعْلَمُونَ	For people	لِقَوْمٍ

Translit	*Fatilka Buyūtuhum Khāwiyatan Bimā Žalamū 'Inna Fī Dhālika La'āyatan Liqawmin Ya`lamūna*
AhmedAli	سو یہ ان کے گھر ہیں جو ان کے ظلم کے سبب سے ویران پڑے ہیں بے شک اس میں دانشمندوں کے لیے عبرت ہے
Jalandhry	اب یہ ان کے گھر ان کے ظلم کے سبب خالی پڑے ہیں۔ جو لوگ دانش رکھتے ہیں، ان کے لئے اس میں نشانی ہے
YusufAli	Now such were their houses— in utter ruin— because they practised wrongdoing. Verily in this is a Sign for people of knowledge.
M.Khan	These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an Ayâh (a lesson or a sign) for people who know.
Pickthal	See, yonder are their dwellings empty and in ruins because they did wrong. Lo! herein is indeed a portent for a people who have knowledge.
Shakir	So those are their houses fallen down because they were unjust, most surely there is a sign in this for a people who know.

وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿53﴾

Believed	آمَنُوا	Those who	الَّذِينَ	And We saved	وَأَنْجَيْنَا
		Fear Allah	يَتَّقُونَ	And used to	وَكَانُوا

Translit	*Wa 'Anjaynā Al-Ladhīna 'Āmanū Wa Kānū Yattaqūna*
AhmedAli	اور ہم نے ایمان اور تقویٰ والوں کو نجات دی
Jalandhry	اور جو لوگ ایمان لائے اور ڈرتے تھے ان کو ہم نے نجات دی
YusufAli	And We saved those who believed and practised righteousness.
M.Khan	And We saved those who believed, and used to fear Allâh, and keep their duty to Him.
Pickthal	And we saved those who believed and used to ward off (evil).
Shakir	.And We delivered those who believed and who guarded (against evil).

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿54﴾

He said	قَالَ	When	إِذْ	And (remember) Lot	وَلُوطًا
Indecency	الْفَاحِشَةَ	Do you commit	أَتَأْتُونَ	To his people	لِقَوْمِهِ
		see	تُبْصِرُونَ	While you	وَأَنْتُمْ

Translit	*Wa Lūţāan 'Idh Qāla Liqawmihi 'Ata'tūna Al-Fāĥishata Wa 'Antum Tubşirūna*
AhmedAli	اور لوط کو جب اس نے اپنی قوم کو کہا کیا تم بے حیائی کرتے ہو حالانکہ تم سمجھ دار ہو
Jalandhry	اور لوط کو (یاد کرو) جب انہوں نے اپنی قوم سے کہا کہ تم بے حیائی (کے کام) کیوں کرتے ہو اور تم دیکھتے ہو
YusufAli	We also sent Lut (as a messenger): behold, he said to his people "Do ye do what is shameful though ye see (its iniquity)?
M.Khan	And (remember) Lut (Lot)! When he said to his people . Do you commit Al¬Fâhishah (evil, great sin, every kind of unlawful sexual intercourse, sodomy) while you see (one another doing evil without any screen)?"
Pickthal	And Lot! when he said unto his folk: Will ye commit abomination knowingly?
Shakir	And (We sent) Lut, when he said to his people: What! do you commit indecency while you see?

أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ ﴿55﴾

(to) men	الرِّجَالَ	Come	لَتَأْتُونَ	Why do you	أَئِنَّكُمْ
Women	النِّسَاءِ ۚ	Instead of	مِنْ دُونِ	With lust	شَهْوَةً
(are) a people	قَوْمٌ	You	أَنْتُمْ	Nay but	بَلْ
				Who are ignorant	تَجْهَلُونَ

Translit	*'A'innakum Lata'tūna Ar-Rijāla Shahwatan Min Dūni An-Nisā' Bal 'Antum Qawmun Tajhalūna*
AhmedAli	کیا تم عورتوں کو چھوڑ کر مردوں پر خواہش کر کے آتے ہو بلکہ تم لوگ جاہل ہو
Jalandhry	کیا تم عورتوں کو چھوڑ کر (لذت حاصل کرنے) کے لئے مردوں کی طرف مائل ہوتے ہو۔ حقیقت یہ ہے کہ تم احمق لوگ ہو
YusufAli	"Would ye really approach men in your lusts rather than women? Nay, ye are a people (grossly) ignorant!"
M.Khan	"Do you practise your lusts on men instead of women? Nay, but you are a people who behave senselessly."

Pickthal	Must ye needs lust after men instead of women? Nay, but ye are folk who act senselessly.
Shakir	What! do you indeed approach men lustfully rather than women? Nay, you are a people who act ignorantly.

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿56﴾

Answer	جَوَابَ	(there) was	كَانَ	So not	فَمَا
That	أَنْ	Except	إِلَّا	By his people	قَوْمِهِ
The family	آلَ	Drive you	أَخْرِجُوا	They said	قَالُوا
Your city	قَرْيَتِكُمْ ۖ	From	مِنْ	(of) Lot	لُوطٍ
(who) are clean	يَتَطَهَّرُونَ	A people	أُنَاسٌ	Verily they are	إِنَّهُمْ

Translit	*Famā Kāna Jawāba Qawmihi 'Illā 'An Qālū 'Akhrijū 'Āla Lūţin Min Qaryatikum 'Innahum'Unāsun Yataţahharūna*
AhmedAli	پھر اس کی قوم کا اور کوئی جواب نہ تھا سوائے اس کے کہ یہ کہا لوط کے گھر والوں کو اپنی بستی سے نکال دو یہ لوگ بڑے پاک بنتے ہیں
Jalandhry	تو ان کی قوم کے لوگ (بولے تو) یہ بولے اور اس کے سوا ان کا کچھ جواب نہ تھا کہ لوط کے گھر والوں کو اپنے شہر سے نکال دو۔ یہ لوگ پاک رہنا چاہتے ہیں
YusufAli	But his people gave no other answer but this: they said "Drive out the followers of Lut from your city: these are indeed men who want to be clean and pure!"
M.Khan	There was no other answer given by his people except that they said: "Drive out the family of Lut (Lot) from your city. Verily, these are men who want to be clean and pure!"
Pickthal	But the answer of his folk was naught save that they said: Expel the household of Lot from your township, for they (forsooth) are folk who would keep clean!
Shakir	But the answer of his people was no other except that they ~s said: Turn out Lut's followers from your town; surely they are a people who would keep pure!

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ ﴿57﴾

Excepet	إِلَّا	And his family	وَأَهْلَهُ	So We saved him	فَأَنْجَيْنَاهُ
(to be) of	مِنَ	We destined her	قَدَّرْنَاهَا	His wife	امْرَأَتَهُ
				Those who remained behind	الْغَابِرِينَ

Translit	*Fa'anjaynāhu Wa 'Ahlahu 'Illā Amra'atahu Qaddarnāhā Mina Al-Ghābirīna*
AhmedAli	پھر ہم نے لوط اور اس کے گھر والوں کو سوائے اس کی بیوی کے بچا لیا ہم اس کو پیچھے رہنے والوں میں ٹھہرا چکے تھے
Jalandhry	تو ہم نے ان کو اور ان کے گھر والوں کو نجات دی۔ مگر ان کی بیوی کہ اس کی نسبت ہم نے مقرر کر رکھا ہے (کہ وہ پیچھے رہنے والوں میں ہوگی)
YusufAli	But We saved him and his family, except his wife: her We destined to be of those who lagged behind.
M.Khan	So We saved him and his family, except his wife. We destined her to be of those who remained behind.
Pickthal	Then We saved him and his household save his wife; We destined her to be of those who stayed behind.
Shakir	But We delivered him and his followers except his wife; We ordained her to be of those who remained behind.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿58﴾

A rain (of stones)	مَطَرًا ۖ	On them	عَلَيْهِمْ	And We rained down	وَأَمْطَرْنَا
(of) those who were warned	الْمُنْذَرِينَ	The rain	مَطَرُ	So evil was	فَسَاءَ

Translit	*Wa 'Amţarnā `Alayhim Maţarāan Fasā'a Maţaru Al-Mundharīna*
AhmedAli	اورہم نے ان پر مینہ برسایا پھر ڈرائے ہوؤں کا مینہ برا تھا
Jalandhry	اور ہم نے ان پر مینھہ برسایا سو (جو) مینھہ ان لوگوں پر برسا جن کو متنبہ کردیا گیا تھا، برا تھا
YusufAli	And We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)!
M.Khan	And We rained down on them a rain (of stones). So evil was the rain of those who were warned.
Pickthal	And We rained a rain upon them. Dreadful is the rain of those who have been warned.
Shakir	And We rained on them a rain, and evil was the rain of those who had been warned.

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ آللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿59﴾

(is) to Allah	لِلَّهِ	All praise	الْحَمْدُ	Say	قُلِ
His slaves	عِبَادِهِ	On	عَلَىٰ	And peace be	وَسَلَامٌ
Is Allah	آللَّهُ	He has chosen	اصْطَفَىٰ ۗ	Whom	الَّذِينَ
They ascribe as partners	يُشْرِكُونَ	Or what	أَمَّا	Better	خَيْرٌ

Translit	*Quli Al-Ĥamdu Lillāhi Wa Salāmun `Alá `Ibādihi Al-Ladhīna Aşţafá 'Āālllahu Khayrun 'Ammā Yushrikūna*
AhmedAli	کہہ دے سب تعریف اللہ کے لیے ہے اور اس کے برگزیدہ بندوں پر سلام ہے بھلا اللہ بہتر ہے یا جنہیں وہ شریک بناتے ہیں
Jalandhry	کہہ دو کہ سب تعریف خدا ہی کو سزاوار ہے اور اس کے بندوں پر سلام ہے جن کو اس نے منتخب فرمایا۔ بھلا خدا بہتر ہے یا وہ جن کو یہ (اس کا شریک) ٹھہراتے ہیں
YusufAli	Say: Praise be to Allah, and Peace on His servants whom He has chosen (for his Message). (Who) is better?—Allah or the false gods they associate with Him?
M.Khan	Say (O Muhammad SAW): "Praise and thanks are to Allâh, and peace be on His slaves whom He has chosen (for His Message)! Is Allâh better, or (all) that you ascribe as partners (to Him)?" (Of course, Allâh is Better).
Pickthal	Say (O Muhammad): Praise be to Allah, and peace be on His slaves whom He hath chosen! Is Allah best, or (all) that ye ascribe as partners (unto Him)?
Shakir	Say: Praise be to Allah and peace on His servants whom He has chosen: is Allah better, or what they associate (with Him)?

أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۗ أَإِلَٰهٌ مَعَ اللَّهِ ۚ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿60﴾

The heavens	السَّمَاوَاتِ	Created	خَلَقَ	Is not He Who	أَمَّنْ
For you	لَكُمْ	And sends down	وَأَنْزَلَ	And the earth	وَالْأَرْضَ
Water	مَاءً	The sky	السَّمَاءِ	From	مِنَ
Gardens	حَدَائِقَ	With it	بِهِ	And We cause to grow	فَأَنْبَتْنَا
Not	مَا	Beauty and delight	بَهْجَةٍ	Full of	ذَاتَ
That	أَنْ	(for you)	لَكُمْ	It is	كَانَ
Is there any good	أَإِلَٰهٌ	Their trees	شَجَرَهَا ۗ	You cause to grow	تُنْبِتُوا
Nay but	بَلْ	Allah	اللَّهِ ۚ	With	مَعَ
Who ascribe equals	يَعْدِلُونَ	A people	قَوْمٌ	They are	هُمْ

Translit	*'Amman Khalaqa As-Samāwāti Wa Al-'Arđa Wa 'Anzala Lakum Mina As-Samā'i Mā'anFa'anbatnā Bihi Ĥadā'iqa Dhāta Bahjatin Mā Kāna Lakum 'An Tunbitū Shajarahā 'A'ilahunMa`a Allāhi Bal Hum Qawmun Ya`dilūna*
AhmedAli	بھلا کس نے آسمان اور زمین بنائے اور تمہارے لیے آسمان سے پانی اتار پھر ہم نے اس سے رونق والے باغ اگائے تمہارا کام نہ تھا کہ ان کے درخت اگاتے کیا اللہ تعالیٰ کے ساتھ کوئی اور بھی معبود ہے بلکہ یہ لوگ کجروی کر رہے ہیں
Jalandhry	بھلا کس نے آسمانوں اور زمین کو پیدا کیا اور (کس نے) تمہارے لئے آسمان سے پانی برسایا۔ (ہم نے) پھر ہم ہی نے اس سے سرسبز باغ اگائے۔ تمہارا کام تو نہ تھا کہ اُن کے درختوں کو اگاتے۔ تو کیا خدا کے ساتھ کوئی اور بھی معبود ہے؟ (ہرگز نہیں) بلکہ یہ لوگ رستے سے الگ ہو رہے ہیں
YusufAli	Or who has created the heaven and the earth, and who sends you down rain from the sky? Yea, with it We cause to grow well-planted orchards full of beauty and delight: it is not in your power to cause the growth of the trees in them. (Can there be another) god besides Allah? Nay they are a people who swerve from justice.
M.Khan	Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any ilâh (god) with Allâh? Nay, but they are a people who ascribe equals (to Him)!
Pickthal	Is not He (best) Who created the heavens and the earth, and sendeth down for you water from the sky wherewith We cause to spring forth joyous orchards, whose trees it never hath been yours to cause to grow. Is there any God beside Allah? Nay, but they are folk who ascribe equals (unto Him)!
Shakir	Nay, He Who created the heavens and the earth, and sent down for you water from the cloud; then We cause to grow thereby beautiful gardens; it is not possible for you that you should make the trees thereof to grow. Is there a god with Allah? Nay! they are people who deviate.

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ أَإِلَٰهٌ مَعَ اللَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿61﴾

The earth	الْأَرْضَ	Has made	جَعَلَ	Is He Who	أَمَّنْ
In its midst	خِلَالَهَا	And has placed	وَجَعَلَ	As a fixed abode	قَرَارًا
For it	لَهَا	And has placed	وَجَعَلَ	Rivers	أَنْهَارًا

Between	بَيْنَ	And has made	وَجَعَلَ	Firm mountains	رَوَاسِيَ
Is there any god	أَإِلَٰهٌ	A barrier	حَاجِزًا ۗ	The two seas	الْبَحْرَيْنِ
Nay but	بَلْ	Allah	اللَّهِ ۚ	With	مَعَ
They know	يَعْلَمُونَ	Not	لَا	Most of them	أَكْثَرُهُمْ

Translit	*'Amman Ja`ala Al-'Arđa Qarārāan Wa Ja`ala Khilālahā 'Anhārāan Wa Ja`ala Lahā Rawāsiya Wa Ja`ala Bayna Al-Baḥrayni Ḥājizāan 'A'ilahun Ma`a Allāhi Bal 'Aktharuhum Lā Ya`lamūna*
AhmedAli	بھلا زمین کو ٹھہرنے کی جگہ کس نے بنایا اور اس میں ندیاں جاری کیں اور زمین کے لنگر بنائے اور دو دریاؤں میں پردہ رکھا کیا اللہ کے ساتھ کوئی اور بھی معبود ہے بلکہ اکثران میں بے سمجھ ہیں
Jalandhry	بھلا کس نے زمین کو قرار گاہ بنایا اور اس کے بیچ نہریں بنائیں اور اس کے لئے پہاڑ بنائے اور (کس نے) دو دریاؤں کے بیچ اوٹ بنائی (یہ سب کچھ خدا نے بنایا) تو کیا خدا کے ساتھ کوئی اور معبود بھی ہے؟ (ہرگز نہیں) بلکہ ان میں اکثر دانش نہیں رکھتے
YusufAli	Or, who has made the earth firm to live in; made rivers in its midst; set thereon mountains immovable; and made a separating bar between the two bodies of flowing water? (Can there be another) god besides Allah? Nay most of them know not.
M.Khan	Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water).Is there any ilâh (god) with Allâh? Nay, but most of them know not!
Pickthal	Is not He (best) Who made the earth a fixed abode, and placed rivers in the folds thereof, and placed firm hills therein, and hath set a barrier between the two seas? Is there any God beside Allah? Nay, but most of them know not!
Shakir	Or, Who made the earth a resting place, and made in it rivers, and raised on it mountains and placed between the two seas a barrier. Is there a god with Allah? Nay! most of them do not know!

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَإِلَٰهٌ مَعَ اللَّهِ ۚ قَلِيلًا مَا تَذَكَّرُونَ ﴿62﴾

To the distressed on	الْمُضْطَرَّ	Who responds	يُجِيبُ	Is He	أَمَّنْ
And removes	وَيَكْشِفُ	He calls Him	دَعَاهُ	When	إِذَا
Inheritors	خُلَفَاءَ	And makes you	وَيَجْعَلُكُمْ	The evil	السُّوءَ
With	مَعَ	Is there any god	أَإِلَٰهٌ	(of) the earth	الْأَرْضِ ۗ
That	مَا	Little is	قَلِيلًا	Allah	اللَّهِ ۚ
				You remember	تَذَكَّرُونَ

Translit	*'Amman Yujību Al-Muđţarra 'Idhā Da`āhu Wa Yakshifu As-Sū'a Wa Yaj`alukum Khulafā'a Al-'Arđi 'A'ilahun Ma`a Allāhi Qalīlāan Mā Tadhakkarūna*
AhmedAli	بھلا کون ہے جو بے قرار کی دعا قبول کرتا ہے اور برائی کو دور کرتا ہے اور تمہیں زمین میں نائب بناتا ہے کیا اللہ کے ساتھ کوئی اور معبود بھی ہے تم بہت ہی کم سمجھتے ہو

Jalandhry	بھلا کون بیقرار کی التجا قبول کرتا ہے۔ جب وہ اس سے دعا کرتا ہے اور (کون اس کی) تکلیف کو دور کرتا ہے اور (کون) تم کو زمین میں (اگلوں کا) جانشین بناتا ہے (یہ سب کچھ خدا کرتا ہے) تو کیا خدا کے ساتھ کوئی اور معبود بھی ہے (ہرگز نہیں مگر) تم بہت کم غور کرتے ہو
YusufAli	Or, who listens to the (soul) distressed when it calls on Him, and who relieves its suffering, and makes you (mankind) inheritors of the earth? (Can there be another) god besides Allah? Little it is that ye heed!
M.Khan	Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any ilâh (god) with Allâh? Little is that you remember!
Pickthal	Is not He (best) Who answereth the wronged one when he crieth unto Him and removeth the evil, and hath made you viceroys of the earth? Is there any God beside Allah? Little do they reflect!
Shakir	Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth. Is there a god with Allah? Little is it that you mind!

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ أَإِلَٰهٌ مَعَ اللَّهِ ۚ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿63﴾

In	فِي	Guides you	يَهْدِيكُمْ	Is He Who	أَمَّنْ
And the sea	وَالْبَحْرِ	(of) the land	الْبَرِّ	The darkness	ظُلُمَاتِ
The winds	الرِّيَاحَ	Sends	يُرْسِلُ	And who	وَمَنْ
His Mercy	رَحْمَتِهِ ۗ	before	بَيْنَ يَدَيْ	As heralds of glad tidings	بُشْرًا
Allah	اللَّهِ ۚ	With	مَعَ	Is there any god	أَإِلَٰهٌ
Above all that	عَمَّا	Allah	اللَّهُ	High Exalted is	تَعَالَى
				They associate partners	يُشْرِكُونَ

Translit	*'Amman Yahdīkum Fī Žulumāti Al-Barri Wa Al-Baĥri Wa Man Yursilu Ar-Riyāĥa BushrāanBayna Yaday Raĥmatihi 'A'ilahun Ma`a Allāhi Ta`ālá Allāhu `Ammā Yushrikūna*
AhmedAli	بھلا کون ہے جو تمہیں جنگل اور دریا کے اندھیروں میں راستہ بتاتا ہے اور اپنی رحمت سے پہلے کون خوشخبری کی ہوائیں چلاتا ہے کیا اللہ کے ساتھ کوئی اور معبود ہے اللہ ان کے شرک کرنے سے بہت بلند ہے
Jalandhry	بھلا کون تم کو جنگل اور دریا کے اندھیروں میں رستہ بتاتا ہے اور (کون) ہواؤں کو اپنی رحمت کے آگے خوشخبری بنا کر بھیجتا ہے (یہ سب کچھ خدا کرتا ہے) تو کیا خدا کے ساتھ کوئی اور معبود بھی ہے؟ (ہرگز نہیں)۔ یہ لوگ جو شرک کرتے ہیں خدا (کی شان) اس سے بلند ہے
YusufAli	Or, who guides you through the depths of darkness on land and sea, and who sends the winds as heralds of glad tidings, going before His mercy? (Can there be another) god besides Allah? High is Allah above what they associate with Him!
M.Khan	Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any ilâh (god) with Allâh? High Exalted is Allâh above all that they associate as partners (to Him)!
Pickthal	Is not He (best) Who guideth you in the darkness of the land and the sea, He Who sendeth the winds as heralds of His mercy? Is there any God beside Allah? High Exalted be Allah from all that they ascribe as partner (unto Him)!
Shakir	Or, Who guides you in utter darkness of the land and the sea, and Who sends the winds as good news before

	His mercy. Is there a god with Allah? Exalted by Allah above what they associate (with Him).

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ أَإِلَٰهٌ مَعَ اللَّهِ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿64﴾

Creation	الْخَلْقَ	Originates	يَبْدَأُ	Is He Who	أَمَّنْ
And Who	وَمَنْ	Shall repeat it	يُعِيدُهُ	Then	ثُمَّ
Heaven	السَّمَاءِ	From	مِنَ	Provides you	يَرْزُقُكُمْ
With	مَعَ	Is there any god	أَإِلَٰهٌ	And earth	وَالْأَرْضِ ۗ
Bring forth	هَاتُوا	Say	قُلْ	Allah	اللَّهِ ۚ
You are	كُنْتُمْ	If	إِنْ	Your proof	بُرْهَانَكُمْ
				Truthful	صَادِقِينَ

Translit	*'Amman Yabda'u Al-Khalqa Thumma Yu`īduhu Wa Man Yarzuqukum Mina As-Samā'i Wa Al-'Arḍi 'A'ilahun Ma`a Allāhi Qul Hātū Burhānakum 'In Kuntum Ṣādiqīna*
AhmedAli	بھلا کون ہے جو از سرِ نو خلقت کو پیدا کرتا ہے پھر اسے دوبارہ بنائے گا اور کون ہے وہ جو تمہیں آسمان اور زمین سے روزی دیتا ہے کیا اللہ کے ساتھ کوئی اور بھی معبود ہے کہہ دے اپنی دلیل لاؤ اگر تم سچے ہو
Jalandhry	بھلا کون خلقت کو پہلی بار پیدا کرتا۔ پھر اس کو بار بار پیدا کرتا رہتا ہے اور (کون) تم کو آسمان اور زمین سے رزق دیتا ہے (یہ سب کچھ خدا کرتا ہے) تو کیا خدا کے ساتھ کوئی اور معبود بھی ہے (ہرگز نہیں) کہہ دو کہ (مشرکو) اگر تم سچے ہو تو دلیل پیش کرو
YusufAli	Or who originates Creation, then repeats it, and who gives you sustenance from heaven and earth? (Can there be another) god besides Allah? Say "Bring forth your argument, if ye are telling the truth!"
M.Khan	Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any ilâh (god) with Allâh? Say, "Bring forth your proofs, if you are truthful."
Pickthal	Is not He (best) Who produceth creation, then reproduceth it, and Who provideth for you from the heaven and the earth? Is there any God beside Allah? Say: Bring your proof, if ye are truthful!
Shakir	Or, Who originates the creation, then reproduces it and Who gives you sustenance from the heaven and the earth. Is there a god With Allah? Say: Bring your proof if you are truthful.

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿65﴾

Knows	يَعْلَمُ	None	لَا	Say	قُلْ
The heavens	السَّمَاوَاتِ	(is) in	فِي	Who	مَنْ
Except	إِلَّا	The unseen	الْغَيْبَ	And the earth	وَالْأَرْضِ
Can they perceive	يَشْعُرُونَ	Nor	وَمَا	Allah	اللَّهُ ۚ
		They shall be resurrected	يُبْعَثُونَ	When	أَيَّانَ

Translit	*Qul Lā Ya`lamu Man Fī As-Samāwāti Wa Al-'Arđi Al-Ghayba 'Illā Allāhu Wa Mā Yash`urūna 'Ayyāna Yub`athūna*
AhmedAli	کہہ دے اللہ کے سوا آسمانوں اور زمین میں کوئی بھی غیب کی بات نہیں جانتا اور انہیں اس کی بھی خبر نہیں کہ کب اٹھائے جائیں گے
Jalandhry	کہہ دو کہ جو لوگ آسمانوں اور زمین میں ہیں خدا کے سوا غیب کی باتیں نہیں جانتے۔ اور نہ یہ جانتے ہیں کہ کب (زندہ کرکے) اٹھائے جائیں گے
YusufAli	Say: None in the heavens or on earth, except Allah, knows what is hidden: nor can they perceive when they shall be raised up (for Judgment).
M.Khan	Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allâh, nor can they perceive when they shall be resurrected."
Pickthal	Say (O Muhammad): None in the heavens and the earth knoweth the Unseen save Allah; and they know not when they will be raised (again).
Shakir	Say: No one in the heavens and the earth knows the unseen but Allah; and they do not know when they shall be raised.

بَلِ ادَّارَكَ عِلْمُهُمْ فِي الْآخِرَةِ ۚ بَلْ هُمْ فِي شَكٍّ مِنْهَا ۖ بَلْ هُمْ مِنْهَا عَمُونَ ﴿66﴾

Their knowledge	عِلْمُهُمْ	Is more accomplished	ادَّارَكَ	Nay	بَلِ
Nay	بَلْ	The Hereafter	الْآخِرَةِ ۚ	Of	فِي
Doubt	شَكٍّ	(are) in	فِي	They	هُمْ
They	هُمْ	Nay	بَلْ	About it	مِنْهَا ۖ
		(are) blind	عَمُونَ	About it	مِنْهَا

Translit	*Bal Addāraka `Ilmuhum Fī Al-'Ākhirati Bal Hum Fī Shakkin Minhā Bal Hum Minhā `Amūna*
AhmedAli	بلکہ آخرت کے معاملے میں تو ان کی سمجھ گئی گزری ہے بلکہ وہ اس سے شک میں ہیں بلکہ وہ اس سے اندھے ہی ہیں
Jalandhry	بلکہ آخرت (کے بارے) میں ان کا علم منتہی ہوچکا ہے بلکہ وہ اس سے شک میں ہیں۔ بلکہ اس سے اندھے ہو رہے ہیں
YusufAli	Still less can their knowledge comprehend the Hereafter: nay, they, are in doubt and uncertainty thereanent; nay, they are blind thereunto!
M.Khan	Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it.
Pickthal	Nay, but doth their knowledge reach to the Hereafter? Nay, for they are in doubt concerning it. Nay, for they cannot see it.
Shakir	Nay, their knowledge respecting the hereafter is slight and hasty; nay, they are in doubt about it; nay, they are quite blind to it

وَقَالَ الَّذِينَ كَفَرُوا أَإِذَا كُنَّا تُرَابًا وَآبَاؤُنَا أَئِنَّا لَمُخْرَجُونَ ﴿67﴾

Disbelieve	كَفَرُوا	Those who	الَّذِينَ	And say	وَقَالَ
Dust	تُرَابًا	We have become	كُنَّا	When	أَإِذَا
Be brought forth	لَمُخْرَجُونَ	Shall we really	أَئِنَّا	And our fathers	وَآبَاؤُنَا

Translit	*Wa Qāla Al-Ladhīna Kafarū 'A'idhā Kunnā Turābāan Wa 'Ābā'uunā 'A'innā Lamukhrajūna*
AhmedAli	اور کافر کہتے ہیں کہ کیا جب ہم اور ہمارے باپ دادا مٹی ہوگئے کیا ہم زمین سے نکالے جائیں گے
Jalandhry	اور جو لوگ کافر ہیں کہتے ہیں جب ہم اور ہمارے باپ دادا مٹی ہو جائیں گے تو کیا ہم پھر (قبروں سے) نکالے جائیں گے
YusufAli	The Unbelievers say: "What! when we become dust— we and our fathers--shall we really be raised (from the dead)?
M.Khan	And those who disbelieve say: "When we have become dust — we and our fathers — shall we really be brought forth (again)?
Pickthal	Yet those who disbelieve say: When we have become dust like our fathers, shall we verily be brought forth (again)?
Shakir	And those who disbelieve say: What! when we have become dust and our fathers (too), shall we certainly be brought forth?

لَقَدْ وُعِدْنَا هَٰذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿68﴾

This	هَٰذَا	We were promised	وُعِدْنَا	Indeed	لَقَدْ
before	مِنْ قَبْلُ	And our forefathers	وَآبَاؤُنَا	We	نَحْنُ
(nothing) but	إِلَّا	This is	هَٰذَا	Verily	إِنْ
		(of) the ancient	الْأَوَّلِينَ	Tales	أَسَاطِيرُ

Translit	*Laqad Wu`idnā Hādhā Naĥnu Wa 'Ābā'uunā Min Qablu 'In Hādhā 'Illā 'Asāţīru Al-'Awwalīna*
AhmedAli	اس کا تو ہم سے اور ہمارے پہلے باپ دادا سے وعدہ ہوتا آیا ہے یہ تو صرف پہلوں کی کہانیاں ہیں
Jalandhry	یہ وعدہ ہم سے اور ہمارے باپ دادا سے پہلے سے ہوتا چلا آیا ہے (کہاں کا اُٹھنا اور کیسی قیامت) یہ تو صرف پہلے لوگوں کی کہانیاں ہیں
YusufAli	"It is true we were promised this we and our fathers before (us): these are nothing but tales of the ancients."
M.Khan	"Indeed we were promised this, we and our forefathers before (us), Verily, these are nothing but tales of ancients."
Pickthal	We were promised this, forsooth, we and our fathers. (All) this is naught but fables of the men of old.
Shakir	We have certainly been promised this, we and our fathers before; these are naught but stories of the ancients

قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿69﴾

In	فِي	Travel	سِيرُوا	Say	قُلْ
How	كَيْفَ	And see	فَانْظُرُوا	The land	الْأَرْضِ
(of) the criminals	الْمُجْرِمِينَ	The end	عَاقِبَةُ	Has been	كَانَ

Translit	*Qul Sīrū Fī Al-'Arđi Fānžurū Kayfa Kāna `Āqibatu Al-Mujrimīna*
AhmedAli	کہہ دے تم زمین میں چل پھر کر دیکھو کہ گناہگاروں کا کیا انجام ہوا
Jalandhry	کہہ دو کہ ملک میں چلو پھرو پھر دیکھو کہ گنہگاروں کا انجام کیا ہوا ہے
YusufAli	Say: "Go ye through the earth and see what has been the end of those guilty (of sin)."

M.Khan	Say to them (O Muhammad SAW) "Travel in the land and see how has been the end of the Mujrimun (criminals, those who denied Allâh's Messengers and disobeyed Allâh)."
Pickthal	Say (unto them, O Muhammad): Travel in the land and see the nature of the sequel for the guilty!
Shakir	Say: Travel in the earth, then see how was the end of the guilty.

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿70﴾

Over them	عَلَيْهِمْ	Grieve	تَحْزَنْ	And not	وَلَا
In	فِي	Be	تَكُنْ	Nor	وَلَا
They plot	يَمْكُرُونَ	Because of what	مِمَّا	Distress	ضَيْقٍ

Translit	*Wa Lā Taḥzan `Alayhim Wa Lā Takun Fī Ḍayqin Mimmā Yamkurūna*
AhmedAli	اور ان پر غم نہ کر اور ان کے فریب کرنے سے تنگ دل نہ ہو
Jalandhry	اور ان (کے حال) پر غم نہ کرنا اور نہ اُن چالوں سے جو یہ کر رہے ہیں تنگ دل ہونا
YusufAli	But grieve not over them, nor distress thyself because of their plots.
M.Khan	And grieve you not over them, nor be straitened (in distress) because of what they plot.
Pickthal	And grieve thou not for them, nor be in distress because of what they plot (against thee).
Shakir	And grieve not for them and be not distressed because of what they plan.

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿71﴾

This	هَٰذَا	When	مَتَىٰ	And they say	وَيَقُولُونَ
You are	كُنْتُمْ	If	إِنْ	Promise (will be fulfilled)	الْوَعْدُ
				Truthful	صَادِقِينَ

Translit	*Wa Yaqūlūna Matá Hādhā Al-Wa`du 'In Kuntum Ṣādiqīna*
AhmedAli	اور کہتے ہیں یہ وعدہ کب ہوگا اگر تم سچے ہو
Jalandhry	اور کہتے ہیں کہ اگر تم سچے ہو تو یہ وعدہ کب پورا ہوگا؟
YusufAli	They also say: "When will this promise (come to pass)? (Say) if ye are truthful."
M.Khan	And they (the disbelievers in the Oneness of Allâh) say: "When (will) this promise (be fulfilled), if you are truthful?"
Pickthal	And they say: When (will) this promise (be fulfilled), if ye are truthful?
Shakir	And they say: When will this threat come to pass, if you are truthful?

قُلْ عَسَىٰ أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿72﴾

That	أَنْ	Perhaps	عَسَىٰ	Say	قُلْ
(to) you	لَكُمْ	Close behind	رَدِفَ	May be	يَكُونَ

You haste on	تَسْتَعْجِلُونَ	(of) that which	الَّذِي	Some	بَعْضُ

Translit	*Qul `Asá 'An Yakūna Radifa Lakum Ba`ḍu Al-Ladhī Tasta`jilūna*
AhmedAli	کہہ دے شاید بعض وہ چیزیں جن کی تم جلدی کرتے ہو تمہاری پیٹھ کے پیچھے آلگی ہوں
Jalandhry	کہہ دو کہ جس (عذاب) کے لئے تم جلدی کر رہے ہو شاید اس میں سے کچھ تمہارے نزدیک آپہنچا ہو
YusufAli	Say: "It may be that some of the events which ye wish to hasten on may be (close) in your pursuit!"
M.Khan	Say: "Perhaps that which you wish to hasten on, may be close behind you
Pickthal	Say: It may be that a part of that which ye would hasten on is close behind you.
Shakir	Say: Maybe there may have drawn near to you somewhat of that which you seek to hasten on.

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿73﴾

(is) full	لَذُو	Your Lord	رَبَّكَ	And verily	وَإِنَّ
Mankind	النَّاسِ	For	عَلَى	(of) grace	فَضْلٍ
Do not	لَا	Most of them	أَكْثَرَهُمْ	Yet (but)	وَلَٰكِنَّ
				Give thanks	يَشْكُرُونَ

Translit	*Wa 'Inna Rabbaka Ladhū Faḍlin `Alá An-Nāsi Wa Lakinna 'Aktharahum Lā Yashkurūna*
AhmedAli	اور بے شک تیرا رب تو لوگوں پر فضل کرتا ہے لیکن ان میں سے اکثر شکر نہیں کرتے
Jalandhry	اور تمہارا پروردگار تو لوگوں پر فضل کرنے والا ہے لیکن ان میں سے اکثر شکر نہیں کرتے
YusufAli	But verily thy Lord is full of grace to mankind: yet most of them are ungrateful.
M.Khan	"Verily, your Lord is full of Grace for mankind, yet most of them do not give thanks."
Pickthal	Lo! thy Lord is full of bounty for mankind, but most of them do not give thanks.
Shakir	And surely your Lord is the Lord of grace to men, but most of them are not grateful.

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿74﴾

Knows	لَيَعْلَمُ	Your Lord	رَبَّكَ	And verily	وَإِنَّ
Their breasts	صُدُورُهُمْ	Conceal	تُكِنُّ	What	مَا
		They reveal	يُعْلِنُونَ	And what	وَمَا

Translit	*Wa 'Inna Rabbaka Laya`lamu Mā Tukinnu Ṣudūruhum Wa Mā Yu`linūna*
AhmedAli	اور بے شک تیرا رب جانتا ہے جو ان کے دلوں میں پوشیدہ ہے اور جو وہ ظاہر کرتے ہیں
Jalandhry	اور جو باتیں ان کے سینوں میں پوشیدہ ہوتی ہیں اور جو کام وہ ظاہر کرتے ہیں تمہارا پروردگار ان (سب) کو جانتا ہے
YusufAli	And verily thy Lord knoweth all that their hearts do hide, as well as all that they reveal.
M.Khan	And verily, your Lord knows what their breasts conceal and what they reveal.

Pickthal	Lo! thy Lord knoweth surely all that their bosoms hide, and all that they proclaim.
Shakir	And most surely your Lord knows what their breasts conceal and what they manifest.

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿75﴾

Hidden	غَائِبَةٍ	(from)	مِنْ	(and there is) nothing	وَمَا
And the earth	وَالْأَرْضِ	The heaven	السَّمَاءِ	In	فِي
Book	كِتَابٍ	(is) in	فِي	But	إِلَّا
				A clear	مُبِينٍ

Translit	*Wa Mā Min Ghā'ibatin Fī As-Samā'i Wa Al-'Arḍi 'Illā Fī Kitābin Mubīnin*
AhmedAli	اور آسمان اور زمین میں ایسی کوئی پوشیدہ بات نہیں جو روشن کتاب میں نہ ہو
Jalandhry	اور آسمانوں اور زمین میں کوئی پوشیدہ چیز نہیں ہے مگر (وہ) کتاب روشن میں (لکھی ہوئی) ہے
YusufAli	Nor is there aught of the Unseen, in heaven or earth, but is (recorded) in a clear record.
M.Khan	And there is nothing hidden in the heaven and the earth, but is in a Clear Book (i.e. Al-Lauh Al-Mahfûz)
Pickthal	And there is nothing hidden in the heaven or the earth but it is in a clear Record.
Shakir	And there is nothing concealed in the heaven and the earth but it is in a clear book.

إِنَّ هَٰذَا الْقُرْآنَ يَقُصُّ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿76﴾

Quran	الْقُرْآنَ	This	هَٰذَا	Verily	إِنَّ
The children	بَنِي	To	عَلَىٰ	Narrates	يَقُصُّ
(of) that	الَّذِي	Most	أَكْثَرَ	(of) Israel	إِسْرَائِيلَ
differ	يَخْتَلِفُونَ	In which	فِيهِ	They	هُمْ

Translit	*'Inna Hādhā Al-Qur'āna Yaquṣṣu `Alá Banī 'Isrā'īla 'Akthara Al-Ladhī Hum Fīhi Yakhtalifūna*
AhmedAli	بے شک یہ قرآن بنی اسرائیل پر اکثر ان باتوں کو ظاہر کرتا ہے جن میں وہ اختلاف کرتے ہیں
Jalandhry	بے شک یہ قرآن بنی اسرائیل کے سامنے اکثر باتیں جن میں وہ اختلاف کرتے ہیں، بیان کر دیتا ہے
YusufAli	Verily this Qur'an doth explain to the Children of Israel most of the matters in which they disagree.
M.Khan	Verily, this Qur'ân narrates to the Children of Israel most of that in which they differ.
Pickthal	Lo! this Qur'an narrateth unto the Children of Israel most of that concerning which they differ.
Shakir	Surely this Quran declares to the children of Israel most of what they differ in.

وَإِنَّهُ لَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿77﴾

And a mercy	وَرَحْمَةٌ	A guidance	لَهُدًى	And verily it is	وَإِنَّهُ
				For the believers	لِلْمُؤْمِنِينَ

Translit	*Wa 'Innahu Lahudáan Wa Rahmatun Lilmu'uminīna*
AhmedAli	اور بے شک وہ ایمانداروں کے لیے ہدایت اور رحمت ہے
Jalandhry	اور بے شک یہ مومنوں کے لئے ہدایات اور رحمت ہے
YusufAli	And it certainly is a Guide and Mercy to those who believe.
M.Khan	And truly, it (this Qur'ân) is a guide and a mercy for the believers.
Pickthal	And lo! it is a guidance and a mercy for believers.
Shakir	And most surely it is a guidance and a mercy for the believers.

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۚ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿78﴾

Will decide	يَقْضِي	Your Lord	رَبَّكَ	Verily	إِنَّ
And He is	وَهُوَ	By His Judgement	بِحُكْمِهِ ۚ	Between them	بَيْنَهُمْ
		The All-Knowing	الْعَلِيمُ	The All-Mighty	الْعَزِيزُ

Translit	*'Inna Rabbaka Yaqđī Baynahum Bihukmihi Wa Huwa Al-`Azīzu Al-`Alīmu*
AhmedAli	بے شک تیرا رب ان کے درمیان اپنے حکم سے فیصلہ کرے گا اور وہ غالب علم والا ہے
Jalandhry	تمہارا پروردگار (قیامت کے روز) اُن میں اپنے حکم سے فیصلہ کر دے گا اور وہ غالب (اور) علم والا ہے
YusufAli	Verily thy Lord will decide between them by His Decree: and He is Exalted in Might, All-Knowing.
M.Khan	Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All-Mighty, the All-Knowing.
Pickthal	Lo! thy Lord will judge between them of His wisdom, and He is the Mighty, the Wise.
Shakir	Surely your Lord will judge between them by his judgment, and He is the Mighty, the knowing.

فَتَوَكَّلْ عَلَى اللَّهِ ۖ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿79﴾

Allah	اللَّهِ ۖ	In	عَلَى	So put your trust	فَتَوَكَّلْ
Truth	الْحَقِّ	(are) on	عَلَى	Surely you	إِنَّكَ
				The manifest	الْمُبِينِ

Translit	*Fatawakkal `Alá Allāhi 'Innaka `Alá Al-Ĥaqqi Al-Mubīni*
AhmedAli	سواللہ پر بھروسہ کر بے شک تو صریح حق پر ہے
Jalandhry	تو خدا پر بھروسہ رکھو تم تو حق صریح پر ہو
YusufAli	So put thy trust in Allah: for thou art on (the Path of) manifest Truth.
M.Khan	So put your trust in Allâh; surely, you (O Muhammad SAW) are on manifest truth.
Pickthal	Therefor (O Muhammad) put thy trust in Allah, for thou (standest) on the plain Truth.
Shakir	Therefore rely on Allah; surely you are on the clear truth.

إِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿80﴾

Make hear	تُسْمِعُ	Cannot	لَا	Verily you	إِنَّكَ
Can you make hear	تُسْمِعُ	Nor	وَلَا	The dead	الْمَوْتَىٰ
When	إِذَا	The call	الدُّعَاءَ	The deaf	الصُّمَّ
		Turning their backs	مُدْبِرِينَ	They flee	وَلَّوْا

Translit	*'Innaka Lā Tusmi`u Al-Mawtá Wa Lā Tusmi`u Aṣ-Ṣumma Ad-Du`ā'a 'Idhā Wa Llaw Mudbirīna*
AhmedAli	البتہ تو مردوں کو نہیں سنا سکتا اور نہ بہروں کو اپنی پکار سنا سکتا ہے جب وہ پیٹھ پھیر کر لوٹیں
Jalandhry	کچھ شک نہیں کہ تم مردوں کو (بات) نہیں سنا سکتے اور نہ بہروں کو جب کہ وہ پیٹھ پھیر کر پھر جائیں آواز سنا سکتے ہو
YusufAli	Truly thou canst not cause the Dead to listen, nor canst thou cause the Deaf to hear the call (especially) when they turn back in retreat.
M.Khan	Verily, you cannot make the dead to hear nor can you make the deaf to hear the call (i.e. benefit them and similarly the disbelievers). when they flee, turning their backs.
Pickthal	Lo! thou canst not make the dead to hear, nor canst thou make the deaf to hear the call when they have turned to flee;
Shakir	Surely you do not make the dead to hear, and you do not make the deaf to hear the call when they go back retreating.

وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَالَتِهِمْ ۖ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿81﴾

Lead	بِهَادِي	Can you	أَنْتَ	And nor	وَمَا
Their error	ضَلَالَتِهِمْ ۖ	Out of	عَنْ	The blind	الْعُمْيِ
Except	إِلَّا	You can make to hear	تُسْمِعُ	Not	إِنْ
In Our Signs	بِآيَاتِنَا	Believe	يُؤْمِنُ	Those who	مَنْ
		Have submitted as Muslims	مُسْلِمُونَ	And they	فَهُمْ

Translit	*Wa Mā 'Anta Bihādī Al-`Umyi `An Đalālatihim 'In Tusmi`u 'Illā Man Yu'uminu Bi'āyātinā Fahum Muslimūna*
AhmedAli	اور نہ تو اندھوں کو ان کی گمراہی دور کر کے ہدایت کر سکتا ہے تو ان ہی کو سنا سکتا ہے جو ہماری آیتوں پر ایمان لائیں سو وہی مان بھی لیتے ہیں
Jalandhry	اور نہ اندھوں کو گمراہی سے (نکال کر) رستہ دیکھا سکتے ہو۔ تم ان ہی کو سنا سکتے ہو جو ہماری آیتوں پر ایمان لاتے ہیں اور وہ فرمانبردار ہو جاتے ہیں
YusufAli	Nor canst thou be a guide to the Blind, (to prevent them) from straying; only those wilt thou get to listen who believe in Our Signs and they will bow in Islam.
M.Khan	Nor can you lead the blind out of their error, you can only make to hear those who believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and who have submitted (themselves to Allâh in Islâm as Muslims)
Pickthal	Nor canst thou lead the blind out of their error. Thou canst make none to hear, save those who believe Our revelations and who have surrendered.
Shakir	Nor can you be a guide to the blind out of their error; you cannot make to bear (any one) except those who

	believe in Our communications, so they submit.

۞ وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿82﴾

Theword	الْقَوْلُ	Is fulfilled	وَقَعَ	And when	وَإِذَا
For them	لَهُمْ	We shall bring out	أَخْرَجْنَا	Against them	عَلَيْهِمْ
The earth	الْأَرْضِ	Them	مِنَ	A beast	دَابَّةً
Mankind	النَّاسَ	Because	أَنَّ	(which) will speak to them	تُكَلِّمُهُمْ
Not	لَا	In our Signs	بِآيَاتِنَا	Were	كَانُوا
				Certain	يُوقِنُونَ

Translit	*Wa 'Idhā Waqa`a Al-Qawlu `Alayhim 'Akhrajnā Lahum Dābbatan Mina Al-'Arḍi Tukallimuhum'Anna An-Nāsa Kānū Bi'āyātinā Lā Yūqinūna*
AhmedAli	اور جب ان پر وعدہ پورا ہوگا تو ہم ان کے لیے زمین سے ایک جانور نکالیں گے جو ان سے باتیں کرے گا کہ لوگ ہماری آیتوں پر یقین نہیں لاتے تھے
Jalandhry	اور جب اُن کے بارے میں (عذاب) کا وعدہ پورا ہوگا تو ہم اُن کے لئے زمین میں سے ایک جانور نکالیں گے جو ان سے بیان کر دے گا۔ اس لئے کہ لوگ ہماری آیتوں پر ایمان نہیں لاتے تھے
YusufAli	And when the Word is fulfilled against them (the unjust), We shall produce from the earth a beast to (face) them: he will speak to them, for that mankind did not believe with assurance in our Signs.
M.Khan	And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Ayât (Verses of the Qur'ân and Prophet Muhammad SAW)
Pickthal	And when the word is fulfilled concerning them, We shall bring forth a beast of the earth to speak unto them because mankind had not faith in Our revelations.
Shakir	And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall i wound them, because people did not believe in Our communications.

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿83﴾

Out of	مِنْ	We shall gather	نَحْشُرُ	And (remember) the Day when	وَيَوْمَ
A troop	فَوْجًا	Nation	أُمَّةٍ	Every	كُلِّ
Our signs	بِآيَاتِنَا	Denied	يُكَذِّبُ	Of those who	مِمَّنْ
		Shall be driven	يُوزَعُونَ	And they	فَهُمْ

Translit	*Wa Yawma Naĥshuru Min Kulli 'Ummatin Fawjāan Mimman Yukadhdhibu Bi'āyātinā FahumYūza`ūna*
AhmedAli	اورجس دن ہم ہرامت میں سے ایک گروہ ان لوگوں کا جمع کریں گے جو ہماری آیتوں کو جھٹلاتے تھے پھر ان کی جماعت بندی ہوگی

Jalandhry	اور جس روز ہم ہر اُمت میں سے اس گروہ کو جمع کریں گے جو ہماری آیتوں کی تکذیب کرتے تھے تو اُن کی جماعت بندی کی جائے گی
YusufAli	One Day We shall gather together from every people a troop of those who reject Our Signs, and they shall be kept in ranks—
M.Khan	And (remember) the Day when We shall gather out of every nation a troop of those who denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be set in array (gathered and driven to the place of reckoning),
Pickthal	And (remind them of) the Day when We shall gather out of every nation a host of those who denied Our revelations, and they will be set in array;
Shakir	And on the day when We will gather from every nation a party from among those who rejected Our communications, then they shall be formed into groups.

حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمَّاذَا كُنْتُمْ تَعْمَلُونَ ﴿84﴾

They come	جَاءُوا	When	إِذَا	Till	حَتَّىٰ
My Signs (proofs)	بِآيَاتِي	Did you deny	أَكَذَّبْتُمْ	He will say	قَالَ
Them	بِهَا	You comprehended	تُحِيطُوا	Whereas not	وَلَمْ
You used to	كُنْتُمْ	Or what	أَمَّاذَا	By knowledge	عِلْمًا
				do	تَعْمَلُونَ

Translit	*Ĥattá 'Idhā Jā'ū Qāla 'Akadhdhabtum Bi'āyātī Wa Lam Tuĥīţū Bihā `Ilmāan 'Ammādhā Kuntum Ta`malūna*
AhmedAli	یہاں تک کہ جب سب حاضر ہوں گے کہے گا کیا تم نے میری آیتوں کو جھٹلایا تھا حالانکہ تم انہیں سمجھے بھی نہ تھے یا کیا کرتے رہے ہو
Jalandhry	یہاں تک کہ جب (سب) آجائیں گے تو (خدا) فرمائے گا کہ کیا تم نے میری آیتوں کو جھٹلا دیا تھا اور تم نے (اپنے) علم سے ان پر احاطہ تو کیا ہی نہ تھا۔ بھلا تم کیا کرتے تھے
YusufAli	Until, when they come (before the Judgment-Seat) (Allah) will say: "Did ye reject My Signs, though ye comprehended them not in knowledge or what was it ye did?"
M.Khan	Till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) where as you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?"
Pickthal	Till, when they come (before their Lord), He will say: Did ye deny My revelations when ye could not compass them in knowledge, or what was it that ye did?
Shakir	Until when they come, He will say: Did you reject My communications while you had no comprehensive knowledge of them? Or what was it that you did?

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿85﴾

Against them	عَلَيْهِمْ	The word	الْقَوْلُ	And will be fulfilled	وَوَقَعَ
And they	فَهُمْ	They have done wrong	ظَلَمُوا	Because	بِمَا
		Will be able to speak	يَنْطِقُونَ	Not	لَا

Translit	*Wa Waqa`a Al-Qawlu `Alayhim Bimā Žalamū Fahum Lā Yanţiqūna*

AhmedAli	اور ان کے ظلم سے ان پر الزام قائم ہو جائے گا پھر وہ بول بھی نہ سکیں گے
Jalandhry	اور اُن کے ظلم کے سبب اُن کے حق میں وعدہ (عذاب) پورا ہوکر رہے گا تو وہ بول بھی نہ سکیں گے
YusufAli	And the Word will be fulfilled against them, because of their wrongdoing, and they will be unable to speak (in plea).
M.Khan	And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in order to defend themselves).
Pickthal	And the Word will be fulfilled concerning them because they have done wrong, and they will not speak.
Shakir	And the word shall come to pass against them because they were unjust, so they shall not speak.

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿86﴾

That We	أَنَّا	They see	يَرَوْا	Did not	أَلَمْ
For them to rest	لِيَسْكُنُوا	The night	اللَّيْلَ	Have made	جَعَلْنَا
Sight-giving	مُبْصِرًا ۚ	And the day	وَالنَّهَارَ	Therein	فِيهِ
This	ذَٰلِكَ	In	فِي	Verily	إِنَّ
Who believe	يُؤْمِنُونَ	For people	لِقَوْمٍ	(are) signs	لَآيَاتٍ

Translit	*'Alam Yaraw 'Annā Ja`alnā Al-Layla Liyaskunū Fīhi Wa An-Nahāra Mubşirāan 'Inna FīDhālika La'āyātin Liqawmin Yu'uminūna*
AhmedAli	کیا نہیں دیکھتے کہ ہم نے رات بنائی تاکہ اس میں چین حاصل کریں اور دیکھنے کو دن بنایا البتہ اس میں ان لوگوں کے لیے نشانیاں ہیں جو ایمان لاتے ہیں
Jalandhry	کیا اُنہوں نے نہیں دیکھا کہ ہم نے رات کو (اس لئے) بنایا ہے کہ اس میں آرام کریں اور دن کو روشن (بنایا ہے کہ اس میں کام کریں) بے شک اس میں مومن لوگوں کے لئے نشانیاں ہیں
YusufAli	See they not that We have made the Night for them to rest in and the Day to give them light? Verily in this are Signs for any people that believe!
M.Khan	See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for the people who believe.
Pickthal	Have they not seen how We have appointed the night that they may rest therein, and the day sight-giving? Lo! therein verily are portents for a people who believe.
Shakir	Do they not consider that We have made the night that. they may rest therein, and the day to give light? Most surely there are signs in this for a people who believe.

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۚ وَكُلٌّ أَتَوْهُ دَاخِرِينَ ﴿87﴾

(in)	فِي	Will be blown	يُنْفَخُ	And (remember) the day on which	وَيَوْمَ
All who	مَنْ	And will be terrified	فَفَزِعَ	The Trumpet	الصُّورِ

And who	وَمَنْ	The heavens	السَّمَاوَاتِ	(are) in	فِي
Except	إِلَّا	The earth	الْأَرْضِ	(are) on	فِي
Allah	اللَّهُ ۚ	Wills	شَاءَ	Him whom	مَنْ
humbled	دَاخِرِينَ	Shall come to Him	أَتَوْهُ	And all	وَكُلٌّ

Translit	*Wa Yawma Yunfakhu Fī Aṣ-Ṣūri Fafazi`a Man Fī As-Samāwāti Wa Man Fī Al-'Arḍi 'Illā ManShā'a Allāhu Wa Kullun 'Atawhu Dākhirīna*
AhmedAli	اور جس دن صور پھونکا جائے گا تو جو کوئی آسمان میں ہے اور جو کوئی زمین میں ہے سب ہی گھبرائیں گے مگر جسے اللہ چاہے اور سب اس کے پاس عاجز ہو کر چلے آئیں گے
Jalandhry	اور جس روز صور پھونکا جائے گا تو جو لوگ آسمانوں اور زمین میں ہیں سب گھبرا اُٹھیں گے مگر وہ جسے خدا چاہے اور سب اس کے پاس عاجز ہو کر چلے آئیں گے
YusufAli	And the Day that the Trumpet will be sounded— then will be smitten with terror those who are in the heavens, and those who are on earth, except such as Allah will please (to exempt): and all shall come to His (Presence) as beings conscious of their lowliness.
M.Khan	And (remember) the Day on which the Trumpet will be blown — and all who are in the heavens and all who are on the earth, will be terrified except him whom Allâh will (exempt). And all shall come to Him humbled.
Pickthal	And (remind them of) the Day when the Trumpet will be blown, and all who are in the heavens and the earth will start in fear, save him whom Allah willeth. And all come unto Him, humbled.
Shakir	And on the day when the trumpet shall be blown, then those who are in the heavens and those who are in the earth shall be terrified except such as Allah please, and all shall come to him abased.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۚ صُنْعَ اللَّهِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ ۚ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿88﴾

And think them	تَحْسَبُهَا	The mountains	الْجِبَالَ	And you will see	وَتَرَى
Shall pass away	تَمُرُّ	But they	وَهِيَ	Solid	جَامِدَةً
The Work	صُنْعَ	(of) the clouds	السَّحَابِ ۚ	And the passing away	مَرَّ
Perfected	أَتْقَنَ	Who	الَّذِي	(of) Allah	اللَّهِ
Verily He	إِنَّهُ	Thing	شَيْءٍ ۚ	Every	كُلَّ
You do	تَفْعَلُونَ	With all what	بِمَا	(is) Well-Acquainted	خَبِيرٌ

Translit	*Wa Tará Al-Jibāla Taĥsabuhā Jāmidatan Wa Hiya Tamurru Marra As-Saĥābi Ṣun`a AllāhiAl-Ladhī 'Atqana Kulla Shay'in 'Innahu Khabīrun Bimā Taf`alūna*
AhmedAli	اور تو جو پہاڑوں کو جمے ہوئے دیکھ رہا ہے یہ تو بادلوں کی طرح اڑتے پھریں گے اس اللہ کی کاریگری سے جس نے ہر چیز کو مضبوط بنا رکھا ہے اسے خبر ہے جو تم کرتے ہو
Jalandhry	اور تم پہاڑوں کو دیکھتے ہو تو خیال کرتے ہو کہ (اپنی جگہ پر) کھڑے ہیں مگر وہ (اس روز) اس طرح اُڑے پھریں گے جیسے بادل۔ (یہ) خدا کی کاریگری ہے جس نے ہر چیز کو مضبوط بنایا۔ بے شک وہ تمہارے سب افعال سے باخبر ہے

YusufAli	Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away: (such is) the artistry of Allah, Who disposes of all things in perfect order: for He is well-acquainted with all that ye do.
M.Khan	And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allâh, Who perfected all things, verily! He is Well-Acquainted with what you do.
Pickthal	And thou seest the hills thou deemest solid flying with the flight of clouds: the doing of Allah Who perfecteth all things. Lo! He is Informed of what ye do.
Shakir	And you see the mountains, you think them to be solid, and they shall pass away as the passing away of the cloud-- the handiwork of Allah Who has made every thing thoroughly; surely He is Aware of what you do.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ ﴿89﴾

A good deed	بِالْحَسَنَةِ	Brings	جَاءَ	Whoever	مَنْ
Than it	مِنْهَا	(will be) better	خَيْرٌ	For him	فَلَهُ
The terror	فَزَعٍ	From	مِنْ	And they	وَهُمْ
		(will be) safe	آمِنُونَ	On that Day	يَوْمَئِذٍ

Translit	*Man Jā'a Bil-Ĥasanati Falahu Khayrun Minhā Wa Hum Min Faza`in Yawma'idhin 'Āminūna*
AhmedAli	جو نیکی لائے گا سو اسے اس سے بہتر بدلہ ملے گا اور وہ اس دن کی گھبراہٹ سے بھی امن میں ہوں گے
Jalandhry	جو شخص نیکی لے کر آئے گا تو اس کے لئے اس سے بہتر (بدلہ تیار) ہے اور ایسے لوگ (اُس روز) گھبراہٹ سے بے خوف ہوں گے
YusufAli	If any do good, will (accrue) to them therefrom; and they will be secure from terror that Day.
M.Khan	Whoever brings a good deed (i.e. Belief in the Oneness of Allâh along with every deed of righteousness), will have better than its worth, and they will be safe from the terror on that Day.
Pickthal	Whoso bringeth a good deed will have better than its worth; and such are safe from fear that Day.
Shakir	Whoever brings good, he shall have better than it; and they shall be secure from terror on the day.

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿90﴾

An evil (deed)	بِالسَّيِّئَةِ	Brings (does)	جَاءَ	And whoever	وَمَنْ
In	فِي	On their faces	وُجُوهُهُمْ	They will be cast down	فَكُبَّتْ
You being recompensed	تُجْزَوْنَ	Are	هَلْ	The Fire	النَّارِ
You used to	كُنْتُمْ	What	مَا	Except	إِلَّا
				do	تَعْمَلُونَ

Translit	*Wa Man Jā'a Bis-Sayyi'ati Fakubbat Wujūhuhum Fī An-Nāri Hal Tujzawna 'Illā Mā KuntumTa`malūna*
AhmedAli	اور جو برائی لائے گا سو ان کے منہ آگ میں اوندھے ڈالے جائیں گے تمہیں وہی بدلہ مل رہا ہے جو تم کرتے تھے
Jalandhry	اور جو برائی لے کر آئے گا تو ایسے لوگ اوندھے منہ دوزخ میں ڈال دیئے جائیں گے۔ تم کو تو اُن ہی اعمال کا بدلہ ملے گا جو تم کرتے رہے ہو
YusufAli	And if any do evil, their faces will be thrown headlong into the Fire: "Do ye receive a reward other than that

	which ye have earned by your deeds?"
M.Khan	And whoever brings an evil deed (i.e. Shirk — polytheism, disbelief in the Oneness of Allâh and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?"
Pickthal	And whoso bringeth an ill-deed, such will be flung down on their faces in the Fire. Are ye rewarded aught save what ye did?
Shakir	And whoever brings evil, these shall be thrown down on their faces into the fire; shall you be rewarded (for) aught except what you did?

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ الْبَلْدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿91﴾

To	أَنْ	I have been commanded	أُمِرْتُ	Indeed	إِنَّمَا
(of) this	هَٰذِهِ	The Lord	رَبَّ	Worship	أَعْبُدَ
Has sanctified it	حَرَّمَهَا	Who	الَّذِي	City	الْبَلْدَةِ
Thing	شَيْءٍ ۖ	(is) every	كُلُّ	And to Whom (belongs)	وَلَهُ
Be	أَكُونَ	To	أَنْ	And I have been commanded	وَأُمِرْتُ
		The Muslims	الْمُسْلِمِينَ	From among	مِنَ

Translit	*'Innamā 'Umirtu 'An 'A`buda Rabba Hadhihi Al-Baldati Al-Ladhī Ĥarramahā Wa Lahu KulluShay'in Wa 'Umirtu 'An 'Akūna Mina Al-Muslimīna*
AhmedAli	مجھے تو یہی حکم دیا گیا ہے کہ اس شہر کے مالک کی بندگی کروں جس نے اسے عزت دی ہے اور ہر ایک چیز اسی کی ہے اور مجھے حکم دیا گیا ہے کہ میں فرمانبرداروں میں رہوں
Jalandhry	(کہہ دو) کہ مجھ کو یہی ارشاد ہوا ہے کہ اس شہر (مکہ) کے مالک کی عبادت کروں جس نے اس کو محترم (اور مقام ادب) بنایا ہے اور سب چیز اُسی کی ہے اور یہ بھی حکم ہوا ہے کہ اس کا حکم بردار رہوں
YusufAli	For me, I have been commanded to serve the Lord of this City, Him Who has sanctified it and to Whom (belongs) all things: and I am commanded to be of those who bow in Islam to Allah's Will—
M.Khan	I (Muhammad SAW) have been commanded only to worship the Lord of this city (Makkah), Who has sanctified it and to whom belongs everything. And I am commanded to be from among the Muslims (those who submit to Allâh in Islâm)
Pickthal	(Say): I (Muhammad) am commanded only to serve the Lord of this land which He hath hallowed, and unto Whom all things belong. And I am commanded to be of those who surrender (unto Him),
Shakir	I am commanded only that I should serve the Lord of this city, Who has made it sacred, and His are all things; and I am commanded that I should be of these who submit;

وَأَنْ أَتْلُوَ الْقُرْآنَ ۖ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنْذِرِينَ ﴿92﴾

The Quran	الْقُرْآنَ ۖ	Recite	أَتْلُوَ	And to	وَأَنْ
Then verily	فَإِنَّمَا	Receives guidance	اهْتَدَىٰ	So whoever	فَمَنِ
And whosoever	وَمَنْ	For the good of his ownself	لِنَفْسِهِ ۖ	He receives it	يَهْتَدِي
Verily	إِنَّمَا	Say (to him)	فَقُلْ	Goes astray	ضَلَّ
The warners	الْمُنْذِرِينَ	(one) of	مِنَ	I (am)	أَنَا

Translit	*Wa 'An 'Atluwa Al-Qur'āna Famani Ahtadá Fa'innamā Yahtadī Linafsihi Wa Man Đalla Faqul 'Innamā 'Anā Mina Al-Mundhirīna*
AhmedAli	اور یہ بھی کہ قرآن سنا دوں پھر جو کوئی راہ پر آگیا تو وہ اپنے بھلے کو راہ پر آتا ہے اور جو گمراہ ہوا تو کہہ دو میں تو صرف ڈرانے والوں میں سے ہوں
Jalandhry	اور یہ بھی کہ قرآن پڑھا کروں۔ تو جو شخص راہ راست اختیار کرتا ہے تو اپنے ہی فائدے کے لئے اختیار کرتا ہے۔ اور جو گمراہ رہتا ہے تو کہہ دو کہ میں تو صرف نصیحت کرنے والا ہوں
YusufAli	And to rehearse the Qur'an: and if any accept guidance, they do it for the good of their own souls, and if any stray, say: "I am only a Warner."
M.Khan	And that I should recite the Qur'ân, then whosoever receives guidance, receives it for the good of his ownself, and whosoever goes astray, say (to him): "I am only one of the warners."
Pickthal	And to recite the Qur'an. And whoso goeth right, goeth right only for (the good of) his own soul; and as for him who goeth astray - (Unto him) say: Lo! I am only a warner.
Shakir	And that I should recite the Quran. Therefore whoever goes aright, he goes aright for his own soul, and whoever goes ' astray, then say: I am only one of the warners.

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿93﴾

(is) to Allah	لِلَّهِ	All praises	الْحَمْدُ	And say	وَقُلِ
And you shall recognize them	فَتَعْرِفُونَهَا ۚ	His Signs	آيَاتِهِ	He will show you	سَيُرِيكُمْ
Is unaware	بِغَافِلٍ	Your Lord	رَبُّكَ	And nto	وَمَا
		You do	تَعْمَلُونَ	Of what	عَمَّا

Translit	*Wa Quli Al-Ĥamdu Lillāhi Sayurīkum 'Āyātihi Fata`rifūnahā Wa Mā Rabbuka Bighāfilin `Ammā Ta`malūna*
AhmedAli	اور کہہ دو سب تعریف اللہ کے لیے ہے تمہیں عنقریب اپنی نشانیاں دکھا دے گا پھر انہیں پہچان لو گے اور تیرا رب اس سے بے خبر نہیں جو تم کرتے ہو
Jalandhry	اور کہو کہ خدا کا شکر ہے۔ وہ تم کو عنقریب اپنی نشانیاں دکھائے گا تو تم اُن کو پہچان لو گے۔ اور جو کام تم کرتے ہو تمہارا پروردگار اُن سے بے خبر نہیں ہے
YusufAli	And say: "Praise be to Allah, Who will soon show you His Signs, so that ye shall know them"; and thy Lord is not unmindful of all that ye do.
M.Khan	And say [(O Muhammad SAW) to these polytheists and pagans]: "All the praises and thanks are to Allâh. He

	will show you His Ayât (signs, in yourselves, and in the universe or punishments), and you shall recognise them. And your Lord is not unaware of what you do."
Pickthal	And say: Praise be to Allah Who will show you His portents so that ye shall know them. And thy Lord is not unaware of what ye (mortals) do.
Shakir	And say: Praise be to Allah, He will show you His signs so that you shall recognize them; nor is your Lord heedless of what you do.